

ASHIM KUMAR ROY
N.N. GIDWANI

A
DICTIONARY
OF
INDOLOGY

491.103
Roy-D.2

VOLUME 2 - D TO K

R

491.103

9 1906

Roy-D.2

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

R

491.103

91906

Roy-D.2

पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग सख्या.....आगत संख्या.....

पुस्तक-वितरण की तिथि नीचे अंकित है। इस तिथि सहित २० वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए। अन्यथा १० पैसे के हिसाब से विलम्ब-दण्ड लगेगा।

Stack Verification 2024



A DICTIONARY OF INDOLOGY



by Arya Samaj Foundation Chennai and eGangotri

R491.103, ROY-D 2
91906

A
DICTIONARY OF INDOLOGY



91806

ASHIM KUMAR ROY
N N GIDWANI

VOLUME TWO
D TO K



OXFORD & IBH PUBLISHING CO.
NEW DELHI BOMBAY CALCUTTA

491-103

ROY-D-2

© 1984, Ashim Kumar Roy, N N Gidwani

Published by Mohan Pramlani for Oxford & IBH
Publishing Co. 66 Janpath, New Delhi 110001,
and printed by Indo-Burma Printers, Jaipur.

D

DABHOI, is a place a few kilometres from Vadodara (Baroda). The town was surrounded by massive ramparts, now mostly in ruins, in the Caulukyan period, in the 13th century. The four gates of the fortification are exquisitely sculptured with figures of deities and scenes from the epics. The most beautiful of these gates is the eastern gate called the Hirā, "diamond" gate.

Da, Da, Da. The following story occurs in the *Bṛhadāraṇyaka Upaniṣad* (V,2) : The gods, men and the *asuras* were religious students of their father Prajāpati. After they had finished their time of learning the gods asked Prajāpati their duty. Prajāpati said "*Da*", and then asked the gods whether they had comprehended. The gods said they had comprehended; *Da* meant *Dāmyata*, "restrain your desires". Prajāpati said "*AUM !* you have fully comprehended."

Then he proclaimed "*Da*" to men as their duty, and asked them what they comprehended by it. The men said *Da* meant *Datta*, "be liberal". Prajāpati said, "*AUM !* you have fully comprehended."

To the *asuras* also Prajāpati proclaimed "*Da*" as their duty, and asked them what they comprehended by it. The *asuras* said that *Da* meant *Dayadhvam*, "be merciful". Prajāpati said, "*AUM !* you have fully comprehended."

The clouds repeat with the force of thunder, *Da, Da, Da*, be restrained, be liberal, be merciful.

Daddabha Jātaka. This is the 322nd story of the *Jātaka*. It was related when the *bhikṣus* asked the Master whether there was any good in the austerities practised by the *Tīrthikas* (q.v.)

In the past, when Brahmadatta was the king of Varāṇasī, Bodhisattva was born as a lion. In those days, a rabbit used to live under a young palm tree which had grown below a *beta* tree. Once the rabbit was wondering what he would do if the

world suddenly came to an end. At that moment, a *bela* fruit fell on the palm leaf above his head producing a thud (*daddabha*). The rabbit, startled at the noise, thought the world was coming to an end; so to save his life, he started running. Another rabbit who saw him asked him the reason of his running. When told that the world was coming to an end, he also started running. Soon other animals such as deers, lions, elephants etc. started running away in this manner. When Bodhisattva saw all this stampede he asked a lion why he was running. He said that the elephants had told him that the world was coming to an end. The elephants said that it was a deer who had told them this. In this way Bodhisattva traced the rabbit who had started the rumour. The rabbit told him about the thud which he had heard, and which he thought signalled the end of the world. Bodhisattva accompanied the rabbit to that palm tree, and found the fruit which had produced the thud, lying over the palm leaf. Then he came and explained the origin of the rumour to the other animals. If Bodhisattva were not there, the animals would have run into the ocean and drowned.

Dadhi-vāhana Jātaka. This is the 186th story of the *Jātaka*.

In former times when Brahmadata was the king of Vārāṇasī, four Brāhmaṇa brothers had become ascetics and gone to the forest. The eldest brother died and became Śakra in heaven. He once came back to the earth and gave each of his brothers whatever they required. To one he gave an axe that would cut anything ordered, to the second he gave a drum which if struck on one side would make the enemies run away, and if struck on the other make them friends; and to the third he gave a pot which if held upside down would pour out a river of curd.

A wild boar had once picked up a gem of wonderful qualities. This could make a person fly through the space, if held by him. This gem was stolen from the boar by a man who was roaming about in the area aimlessly. By chance he met the eldest of the three ascetic brothers, and saw his wonderful axe. The man gave him the gem and asked him to test it. As soon as the ascetic went up the sky, the man ordered the axe to cut off his head and bring back the gem. Similarly he killed the other two brothers and got hold of their wonderful drum and pot.

With the help of these he conquered the kingdom of Vārāṇasi and became its king. He named himself Dadhivāhana.

This king had in his garden a mango tree of very superior quality. He was keen that no body else should obtain its seed. Another king who was jealous of this tree, sent a spy who by stratagem became the gardener of Dadhivāhana. He planted some bitter tasting fruit trees near the mango tree. In course of time the quality of fruits of the mango tree went down. At this time Bodhisattva was the minister of this king. He advised the king to uproot the bad trees. In a short time the quality of the mango improved.

DADHIKRĀ, a divine horse. The hymns 38 to 40 of the 4th *Maṇḍala* of the *R̥gveda*, are addressed to Dadhikrā. These describe how the victorious steed rushes to glory and makes the foes tremble in fear. Thus it is clear that horses were used in battle by the Vedic people.

DADHYAÑC, DADHĪCA, DADHĪCI, a *ṛṣi*, son of Atharvan, frequently mentioned in the Vedas. The *Ṛg-veda* (I. 116, 12) says that he had replaced his head with that of a horse, and taught certain sciences to the Aśvins. The allusion is explained by Sāyana: Indra had taught these sciences to Dadhyañc, but threatened to cut off his head if he taught them to others. Aśvins wanted to learn these sciences from him but to preserve him from the wrath of Indra had replaced Dadhyañc's head with that of a horse. Thus when Indra cut off his equine head for teaching these sciences to Aśvins the latter restored Dadhyañc's own head to him. The story as told later in the *Mahābhārata* and the *Purāṇas* was a different one. Indra, the king of gods, unable to kill Vṛtra, the king of *asuras* went to Dhadici who gave up his body. Vajra or thunderbolt was built out of the bones of Dadhici. Indra then killed Vṛtra with this weapon. (*Mahābhārata*, III, ch. 100)

Dādupanthī's and DĀDU, a Hindu reforming sect founded by Dādu (1544-1603). He was born in Ahmedabad but settled down in Naraina (in the Jaipur district). Dādu, like Nānak and Kabir, rejected the authority of both the Veda and the Quran, and criticized ritualism and cult of images. He was an exponent of *bhakti*. His words were collected in the form of scriptures

known as the (Dādu) vāṇī. Most of his disciples were householders, but some were ascetics including, a group of fighting ascetics, who served the former Jaipur State in times of need.

Dāgaba, "heart of *garbha* (womb)", (Pali: *dhātugabbha*). A *stūpa* is called *dāgaba* in Sri Lanka.

DĀHALA, the country round Jabalpur in Madhya Pradesh. In the 11th century the Kalacuris ruled over this country.

DĀHAR, son of Cac, and king of Sindh. The Arabs invaded the country, early in the 8th century. Dāhar was defeated and killed in battle by Muhammad ibn Kasim, in 712.

DAIBUTSU, "Great Buddha", is the name given in Japan to several large images of *buddhas* and *bodhisattvas*. Three of the most important Daibutsus are at, Nara, Kyoto, and Kamakura. The Daibutsu at Nara is at Todaiji temple. It is 16 metres high, and was completed in AD 754. The image is in a sitting posture. The Kyoto Daibutsu is a sitting figure of Lochana-Buddha and it was completed in the early 17th century. It is 17½ metres high. The image was destroyed by an earthquake in 1662, and was rebuilt in 1801. The Kamakura Daibutsu, though smaller than the one at Nara, is better known. It is an image of Amida Buddha, 15 metres in height. It was built in 1252. All these images are made of bronze.

Daitya, "son or descendant of Diti", name of a member of species of demons. They warred against the gods, and interfered with sacrifices. As enemies of sacrifices they are called Kratu-dviṣas.

Daiva, one of the eight forms of marriage mentioned in the *śāstras*. When a girl is gifted away to the presiding priest of a Vedic sacrifice, it is called a *daiva* marriage (*Manusmṛiti* III,28). See *vivāha*.

This form of marriage was not recognized by the courts in British India.

Daivaputra-śāhi-śāhanuśāhi. The term occurs in the 23rd line of the Allahabad Inscription. It was the epithet of Kuṣāṇa king or kings of Western Punjab and Afghanistan whom Samudragupta defeated in battle. *Daivaputra* is same as *Devaputra*. This was

adopted as their epithet by the Kuṣāṇa kings. It is found, for instance in the inscriptions of Wima Kadphises, Vāsiṣka, Huviṣka, and others.

DAIVATA BRĀHMAṆA, also called *Devatādhyāya Brāhmaṇa*, is a *Brāhmaṇa* of the *Sāmaveda*. It is not really a *Brāhmaṇa* but only a list of the deities of the various chants of this Veda.

Dakarakkhasa Jātaka. Same as *Udakarākṣasa Jātaka* (q. v.).

Dakhma, (Avestan: "tower of silence"). Dead bodies are disposed of according to the Zoroastrian rites in these specially constructed towers. They contain gratings on which the corpses are exposed. When the vultures have picked the bones clean, these fall below in the pit. This ensures fulfilment of the religious injunction that the body should not touch either fire or earth.

Ḍākinī, a female fiend, attendant upon Kālī and feeding on human flesh.

In Kālacakra-yāna school of Tāntric Buddhism, a *ḍākinī* is a dreadful fiendess who has to be appeased with *mantra*-charms, magic circles, offerings and sacrifices.

In Lamaism, a *ḍākinī* is *śakti* or a female counterpart of a *bodhi-sattva*. She is also the feminine aspect of one's innate nature.

ḌĀKINĪ (1), a place also known as Bhīma-śaṅkara, and situated to the north-west of Pune. It is the source of the river Bhīma. The shrine of Bhīmaśaṅkara here is one of the 12 *vyotirlingas* (q.v.) of Mahādeva.

ḌĀKINĪ (2), one in a group of six Śaktis of Tāntric gods.

DAKṢA (1), "able", "competent". Dakṣa is a name which has been given to different persons in different periods.

In the *R̥gveda* (II, 27.1) Dakṣa is one of the six Ādityas. In (X, 72.4) he was not only Aditi's son but her father also. This fact has puzzled the commentators, since the time of Yāska, who exclaimed "How can this be possible?"

In the *Mahābhārata* (I, ch. 66), Dakṣa was born from the right thumb of Brahmā, and his wife was born from the left thumb of Prajāpati. Dakṣa had no sons, but he had fifty daughters.

He gave ten of these daughters in marriage to Dharma, 13 to Kaśyapa, and 27 to Soma (Moon). These last 27 daughters became the 27 *nakṣatras* in the sky.

In the Śāntiparva of the *Mahābhārata* (XII, chs. 282-283) there is the story of Śiva destroying the Aśvamedha of another Dakṣa who was son of Pracetā. Dakṣa had not invited Śiva to this *yajña*. On this Śiva was taunted by Pārvatī. Śiva then produced a demon-like being from his mouth. His name was Virabhadra. Virabhadra went and destroyed all the arrangements of the *yajña*, and killed (the god of) Yajña who was trying to escape in the form of a deer. Later Dakṣa made entreaties to Śiva who forgave him.

In the *Viṣṇu Purāṇa* (I, ch. 7), Dakṣa is one of the sons of Brahmā, and was himself a Brahmā. His wife was Prasūti. They had 24 daughters, among which the first 13 were married to Dharma, and the rest were married to various other gods.

In the later *Purāṇas*, Dakṣa was the father of Satī, who was married to Śiva. In a *yajña* performed by him, Dakṣa had not invited Śiva and Satī; but Satī went to her father's *yajña* uninvited. There she was humiliated by Dakṣa. Satī died ("discarded her body by yoga"-*Kumārasambhava*, I, 21) because of this insult. When Śiva heard this, he went and destroyed the *yajña*, and cut off Dakṣa's head and threw it into fire. Later, Śiva revived him, and as Dakṣa's head could not be found, it was replaced by that of a goat, (*Bhāgavata Purāṇa*, IV, ch. 7).

Satī was born again as Pārvatī, daughter of Himālaya, and married to Śiva.

DAKṢA (2), an ancient writer on Dharma-śāstra. The existing work known as *Dakṣa-smṛti* has seven chapters and 220 verses. Dakṣa is frequently quoted by other writers on the subject. Two of his oft-quoted verses lay down what nine things cannot be subject of gifts. These are: 1. what is handed over to a creditor by a debtor for delivery to a third person; 2. what is borrowed for use (such as an ornament for a festive occasion); 3. a pledge; 4. property jointly owned with others; 5. a deposit; 6. son and wife; 7. one's entire property when one has children; 8. a friend's wealth; and 9. any gift through fear. (*Dakṣa-smṛti*, III, 19-20).

DAKṢASĀVARṆĪ, The name of the ninth Manu (q.v.).

DĀKṢĀYAṆĪ, name of Aditi as daughter of Dakṣa. It is also the patronymic of other daughters of Dakṣa such as Satī, the 27 Nakṣatras, etc.

Dakṣiṇā, a fee or present given to the officiating priest in a *yajña* ("sacrifice"). *Dākṣiṇā* has been personified since the Vedic times. For instance in Ṛgveda (I, 18.5) Dakṣiṇā is a goddess. In the *Viṣṇupurāṇa* (I, 7.18f), Yajña and Dakṣiṇā are twins, and also husband and wife. *Raghuvamśa* (I, 31) alludes to the fact that Dakṣiṇā is a dear wife of Yajña.

The *dakṣiṇā* or fee paid to the sacrificing priest must not be small. "Hence a man of small means should not offer a sacrifice." *Manusmṛti*, XI, 40.

Dakṣiṇā or fee was also paid by a pupil to his *guru* (teacher) after the completion of his education, but the amount was not fixed. The *Raghuvamśa* (ch.V) relates that a poor Brāhmaṇa named Kautsa wanted to give *dakṣiṇā* to his *guru* after the completion of his education. The *guru* told Kautsa that the household service rendered by him during his stay with him was sufficient *dakṣiṇā*, but when Kautsa insisted on paying him something, the *guru* in anger asked for 14 *koṭi* (140 million) gold coins. Kautsa went to king Raghu to beg for the amount. Raghu did not have the money, so he got ready in the evening to invade the treasury of Kubera, the god of wealth, in the morning. However, during the night Kubera filled Raghu's treasury with a rain of gold coins, which Raghu gave to Kautsa. As a result of this good deed a son Aja was born to Raghu.

Dakṣiṇācārī, follower of the right-hand form of Śākta worship. *Dakṣiṇācāra* is the more moderate form of Tāntrism, in contrast to the more extreme form named "left hand practice" – *vāmācāra*.

Dakṣiṇāgni, "the southern fire", one of the three sacred fires. See *agni*.

Dakṣiṇāmūrti, "south representation", a class of images of Śiva where he is depicted as a teacher of *yoga*, music and other sciences. It is said that the images are so called because Śiva was facing south (*dakṣiṇa*) when he was teaching the *ṛṣis*

these sciences. "In all Hindu temples, both Śaiva and Vaiṣṇava, the niche on the south wall of the central shrine should have the figure of Dakṣiṇāmūrti enshrined on it." Dakṣiṇāmūrti is also interpreted as the benign aspect of Śiva.

DAKṢIṆĀPATHA, also called Dākṣiṇātya is Deccan. India south of the Narmadā is ordinarily known as Dakṣiṇāpatha (*Bāla-Rāmāyaṇa*, Act VI), the part north of the river being called the Āryāvarta. The *Purāṇas*, however, divide India into seven regions, of which Dakṣiṇāpatha is one. (For the names of the other six regions, see Aparānta.) The people living in Dakṣiṇāpatha, according to the *Purāṇas*, were the following:

Pāṇḍya, Kerala, Cola, Kulya (Kollam or Quilon ?). Setuka (people of Setubandha-Rāmeśvara), Mūṣika (people living on the banks of the Musi which runs by the Hyderabad town), Kumāra (people of Cape Comorin, called Kumāra-dvīpa), Vanavāsaka (people of Banavāsi in the North Kanara district Mahārāṣṭra, Māhiṣaka (people of either Mahiṣa-viṣaya, i.e., Mysore or of Māhiṣmatī on the Narmadā), Kaliṅga (Puri and Ganjam districts), Kāvera (people living on the Kāverī), Śavara (Saoras of Ganjam and Visakhapatnam districts), Pulindas (of the Vindhyan region), Vidarbha, Daṇḍaka (Nasik region), Paurika (people of Puri in the Konkan), Maulika (people of Mūlaka in the district round Paithan in the Aurangabad district), Aśmaka (q.v.; this Aśmaka was contiguous to Mūlaka and had its capital at Paudanya, identified with Bodhan in the Nizamabad district in Andhra Pradesh), Bhogavardhana (might be the Bhokardan Taluk of the Aurangabad district), Rṣika (might be the country between the Krishṇā and the Godāvarī), Kuntala (North Kanara district), Andhra (people who lived in the lower valleys of the Krishṇā and the Godāvarī), Udbhida and Nalakālīka (the readings of the names and location of these two peoples are uncertain).

DAKṢIṆA-SINDHU, the river Kālī-Sindh, a tributary of the Chambal. It is the same as the river Sindhu mentioned in the *Meghadūta*, I, 30.

Dakṣiṇāyana, "southward course". See Ayana (1).

DĀKṢĪPUTRA, "son of Dākṣi", an epithet of Pāṇini.

DALAI LAMA, ecclesiastical and until recently political leader of Tibet. It is the title of the head of the dominant dGe-lugs-pa ("Yellow Hat") sect of Tibetan Buddhists. He is said to be the incarnation of Bodhisattva Avalokiteśvara. The present Dalai Lama is the 14th of the line. The first of the line lived in 1391-1475.

DALHANA. Writer of the famous commentary *Nibandha sangraha* on the medical treatise, the *Suśrutasaṃhitā*. He lived in a place called Ankola, probably in the 11th or the 12th century.

Damaru. It is small drum, shaped like an hourglass. It is carried by Śiva in his Naṭarāja manifestation. It is also used as a cult symbol in Lamaism where it is made of two human skulls.

DAMAYANTĪ, daughter of Bhīma king of Vidarbha. In her *svayaṃvara* (where the girl chooses her husband from among the assembled suitors), she selected king Nala as her husband in preference to Kali and other gods. Kali cursed the two in anger with the result that Nala lost everything in gambling. Damayantī accompanied Nala in exile, but lost him in the forest. She went and stayed at first with her mother's sister, and later with her parents. With the help of spies she located Nala, and then declared that she would have a *svayaṃvara* again. This brought Nala to Vidarbha when the two were united. (*Mahābhārata*, Vana P. ch 53-76)

DAMBHODDBHAVA, name of a king cited as an example of an arrogant person (*Mahābhārata*, V, ch. 95). He thought that nobody could fight with him. He would pester the Brāhmaṇas to show him a person who would dare to fight with him. At last, in disgust, the Brāhmaṇas told him to go and fight with Nara and Nārāyaṇa. These two were practising austerities on a mountain. Dambhodbhava went there with his army and challenged them to a fight. Nara threw a handful of grass at him. This destroyed Dambhodbhava's army and brought him to his knees.

DAMDAMĀ SĀHIB. The Sikh shrine at Damdamā Sāhib in Bhatinda District in the Punjab is one of five Sikh *Takhts*. Guru Govind Singh spent a year at this place and prepared

here the edition of the *Guru Granth Sāhib* used by the community.

Damdamā Sāhib is the name of one other Sikh shrine. This is located near Humayun's tomb in Delhi.

DAMILA. It is perhaps the same as Kerala, the Malabar coast. The Damila country is mentioned in the *Akīrti Jātaka* (Jātaka No. 480), where it is mentioned that the Damila country was near Nāgadvīpa (Sri Lanka?).

The Damilas mentioned in the Sinhalese chronicles were probably Tamils. Pāṇḍya, a Damila prince, came from the coast of South India and conquered northern Sri Lanka. He and his five Damila successors ruled there for 27 years (AD 433-60).

DĀMODARA (1), "having a rope (*dāma*) round the waist (*udara*)". Epithet given to Kṛṣṇa because his foster mother tied him up with a rope, when he was a baby. It is also the name of an aspect of Viṣṇu.

DĀMODARA (2), He was a connoisseur of music in the Mughal court in the 17th century. He was the author of the *Saṅgīta-darpaṇa*, a well-known work on music.

DĀMODARAGUPTA, author of the *Kuṭṭani-mata*, wherein an old prostitute describes to a young one the methods of fleecing rich young men. He is mentioned by Kalhaṇa as a poet and minister of king Jayāpīḍa of Kāśmīra (AD 779-813).

DĀNA-KELI-KAUMUDĪ. An one-act drama by Rūpa Gosvāmin.

DĀNA-SĀGARA, a *smṛti* digest by Ballālasena (11th cent.) It describes the various types of gifts to be given to the Brāhmaṇas, and the proper occasion, time and place for giving such gifts. It also describes the merits which accrue from giving such gifts.

The *Dāna-sāgara* critically examines several *Purāṇas*, and discards some of them wholly or partly as unauthoritative. Among the former category it places the *Bhaviṣyottara-purāṇa*.

Dānastuti. Some hymns of the Ṛg-veda are termed *dānastuti*. *Dāna* is gift, so the term would ordinarily mean 'in praise of gifts'.

However, they also include the praise of the king performing the *yajña*, or of the god presiding over the *yajña*. There are nearly 40 *dānastutis* in the Ṛg-veda. One hymn (I,126) is devoted to *dānastuti* only.

Dānava, “descendant of Danu (by Kaśyapa)”. *Dānavas* are a class of demons (*asuras*).

Dancing. Since the middle of the 1930’s there has been a revival of classical Indian dance forms. This was mainly due to the inspiration of Rabindra Nath Tagore and the example set by Udaya Shankar. Upto that time dancing was not considered a respectable thing. The principal classical styles that have developed since then are Bharatanāṭyam, Kathākali, Odissi, Kathak, Mañipurī, and Kuchipudi (qq. v.). See also *nṛtya*, *nṛtta*, *tāṇḍava*, and *lāsya*.

Daṇḍa, “staff or rod”, used in the sense of rod of death or punishment, and as such held by Yama, who is also called Daṇḍadhara. *Daṇḍa* also signifies royal power.

In Lamaism the *daṇḍa* is surmounted by a *vajra* or a skeleton.

Daṇḍa (2), a unit of time equal to 24 minutes. The *Brahmavaivarta Purāṇa* (Prakṛtikhaṇḍa) says that a vessel which can contain 60 *palas* of water, and has a hole in the bottom will sink in water in one *daṇḍa*. Thus the definition of *daṇḍa* and *ghaṭikā* (q.v.) are same.

DAṆḌABHUKTI, corresponds roughly with the present Midnapore district of West Bengal. Rājendra Cola (1012–1044) mentions in his Tirumalai rock inscription of AD 1024 that he destroyed the king Dharmapāla of Daṇḍabhukti, in a fiercely fought battle.

DAṆḌAKA, name of the forest where Rāma along with Sitā and Lakṣmaṇa spent the greater part of his exile of 14 years (*Rāmāyaṇa*, III, ch.11). It is not very clear where this forest was situated. Rāma entered the forest shortly after leaving Citrakūṭa. Thus the forest should be near the Vindhya.

In the *Rāmāyaṇa* (VII, ch.79-81) it is mentioned that Daṇḍaka originally was the kingdom of a king called Daṇḍa, and that it was situated between the Vindhya and the Śaibala (?) moun-

tains. Daṇḍa fell in love with Śukra's daughter and ravished her. Śukra when he came to know of it cursed him; and the whole kingdom became a wilderness. This was the origin of the name Daṇḍaka. At the same place in the *Rāmāyaṇa* it is mentioned that the region was also called Janasthāna. The area round about Nāsik on the Godāvarī river is traditionally known as Janasthāna. Thus it is possible that Daṇḍaka was located there.

Daṇḍapūpa-nyāya, the maxim of the stick and the cake. If one says that a mouse has eaten the stick, it means that the mouse has also eaten the cake which was stuck on it.

This is used in a reasoning to illustrate a self-evident truth.

DANDEKAR, Ramchandra Narayan, Emeritus Professor of Sanskrit at the Pune University, and Director of the Centre of Advanced Study in Sanskrit, Pune, was born in Satara, Maharashtra on March 17, 1909. He is the son of Narayan Krishna and Ramabai. He was educated at the Deccan College, Pune and the Heidelberg University, Germany. Dandekar was Professor of Sanskrit and Ancient Indian Culture, Fergusson College, Pune from 1933 to 1950. He has been honoured by many learned societies in India and abroad. His publications include: *Der Vedische Mensch*; *A History of the Guptas*; *Some Aspects of the History of Hinduism*; *Vedic Mythological Tracts*; *Vedic Bibliography*; etc.

Daṇḍī. An ascetic who carries a stick in his hand is called a *daṇḍī*. The *Manusmṛti* (VI,37-58) provides that a Brāhmaṇa after having children, and after fulfilling the duties of the domestic life should become an ascetic and should carry a *daṇḍa* (stick) and a water pot.

Later, the term was specially applied to ascetics who belonged to the order of Śaṅkarācārya. See Daśanāmīs.

DANḌIN (c. AD 650). He was one of the earliest writers on poetics. His work, the *Kavyādarśa*, runs to about 660 verses, more than 500 of which are connected with figures of speech. The *Daśakumāracarita*, a collection of romantic tales by Daṇḍin, is one of the greatest prose works in Sanskrit. The *Avantisundarikathā* (discovered in 1920's) is also ascribed to Daṇḍin,

and is believed by some to be the lost earlier portion of the *Daśakumāracarita*. Some scholars do not ascribe *Kāvyaadarśa* and the *Daśakumāracarita* to the same writer.

Danta-dhātu, "tooth-relic". The left canine tooth of the Buddha is said to have been brought to Sri Lanka during the reign of Sirimeghavanna, (AD 301-328), and kept at Anurādhapura. It is now preserved at the Temple of the Tooth at Kandy. The Portuguese assert that it was destroyed by them in 1560, but the Sinhalese affirm that it was a fake which was destroyed, and the real tooth was hidden at that time. See also *Dantadhātuvāṇsa*.

DANTADHĀTUVANSA or the *Dāḥhāvaṇsa*, is an epic in five cantos by the monk Dhammakitti. Originally the work was in Sinhalese, but was later rendered into Māgadhibhāṣā. It relates the history of the tooth-relic of the Buddha. According to this work the left canine tooth of the Buddha was brought and enshrined by Brahmadata, and was kept and worshipped in a temple at Dantapura for many generations. For sometime, it was taken away to Pāṭaliputra but was brought back to Dantapura by king Guhaśiva and placed in its old temple. Guhaśiva died in a battle with the nephews of Khīradhāra, a northern king, who had attacked Dantapura for plundering the tooth. It was then removed to Sri Lanka for Guhaśiva's daughter Hemamālā and her husband Dantakumāra, a prince of Ujjayini, in the reign of Sirimeghavanna (AD 301-328) who guarded the relic at Anurādhapura.

The work also narrates the early life of the Buddha and his work in Sri Lanka, the distribution of Buddha's relics, and the various miracles worked by the tooth-relic.

DANTAPURA, ancient capital of Kaliṅga. See *Dantadhātuvāṇsa*.

DANTAVAKRA, a king of Karuṣa. He had challenged Kṛṣṇa to a battle when the latter had killed Śiśupāla. Kṛṣṇa killed him in the ensuing battle. (*Bhāgavata-purāṇa*, X, ch. 78)

DANTIDURGA. He was the founder of the Rāṣṭrakūṭa dynasty of the Deccan in the 8th century. He overthrew the Cālukya dynasty, of Vātāpi. The Rāṣṭrakūṭas then ruled over the Deccan from AD 753 to 973.

DANU. She was the daughter of Dakṣa and married to Kaśyapa. Her sons were called the *dānavas*.

DARADA, a country in the Hindukush, bordering on Kashmir. The inhabitants of the region are still called Durds. The Darada country is mentioned in the *Mahābhārata* (Sabhā P., ch. 26) in connection with the conquests of Arjuna. The Darada people along with the Khasas and the Śakas are said to have been conquered by Kṛṣṇa (*Mahābhārata*, VII, ch 11).

DĀRĀ-SHUKOH. He was the eldest son of the emperor Shah Jahan, and was expected to succeed his father, but was captured and killed by his younger brother Aurangzeb in the war of succession. Dārā was a man of eclectic views and of scholarly instincts. He mixed with the followers of other faiths and studied the doctrines of the *Vedānta*, the *Talmud*, the *New Testament* and the works of Sūfī writers. He got made a Persian version of the *Atharva Veda* and the *Upaniṣads* (see *Samudra-saṅgama*) with the assistance of some Brāhmaṇa scholars and aimed at finding a *modus vivendi* among the apparently hostile creeds.

DĀRĀSURAM, a place about five kilometres south of Kumbha-koṇam in Thanjāvūr district. There is an important temple of Śiva in this place. It was built by Rājārāja II (1150-73), one of the great Cola Emperors.

The temple is profusely ornamented with sculptures, and contains some of the finest specimens of Cola art. Many scenes depict the stories from the *Purāṇas* about Śiva, such as the penance of Pārvatī, the prayer of the gods for a son of Śiva, the birth of Kumāra (Kārtikeya), etc. Many gods, such as Agni, Indra, Viṣṇu, Brahmā, etc. are also depicted.

A special feature of Dārāsuram is a set of images of 108 Śaiva saints fixed in a row on a wall.

Darbha is a kind of grass (*Saccharum cylindricum*, Lambk.). It is one of the sacred grasses, and is mentioned in the *R̥g-veda* (I. 191, 3). It is also mentioned in the *Atharva-Veda*, as an amulet for curing certain illnesses.

Darbhapuṣpa Jātaka. This is the 400th story of the *Jātaka*.

In former times when Brahmadata was the king of Vārāṇasī, a fox used to live with his wife on the river bank. The vixen once told the fox that she would like to eat fish. So the fox went out in search of fish. There were two otters who had with great difficulty caught a big fish; but they then started quarrelling about its division. When the fox reached there they requested him to divide the fish. The fox at once agreed to do so. He gave the head of the fish to one of the otters and the tail to the other, and took the body of the fish home to his wife.

Dardara-Jātaka (1). This is the 172nd story of the *Jātaka*. Once Kokālika had thought that he would recite the *sūtras* to the assembly of the *bhikṣus*. But when he tried to do so he felt nervous, and went out of the assembly ashamed. The Master said that Kokālika had done a similar thing in his previous birth also.

In former times when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as a king of lions. Once on a rainy day, the lions were roaring and playing near the cave of their king. A jackal who lived near by also started howling, on hearing them. The lions felt embarrassed and stopped roaring. At this the son of Bodhisattva asked his father why the lions had stopped. He replied that the lions had stopped because they would not like to roar in company with a jackal, the lowest among the animals.

In that life Kokālika was that jackal.

Dardara Jātaka (2). This is the 304th story of the *Jātaka*.

There is a mountain called Dardara in the Himālaya. In former times when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as the elder son of the king of the Dardara *nāgas* (serpents). Bodhisattva's name was Mahādardara. His younger brother was Khulladardara. This youngman was rude and short tempered. He used to abuse and beat the serpent girls. The king got annoyed with him and ordered his banishment, but Bodhisattva pleaded with his father and stopped this. But he continued to behave in the same manner. At last the king finally asked him to go away for three years; and when Bodhisattva again pleaded for him,

banished him also for a similar period. The two brothers went to Vārāṇasī. There, young boys teased them and threw stones at them, calling them venomless serpents. The younger brother lost his temper and wanted to bite them; for they did have poison fangs. But Bodhisattva told him that those who suffered banishment from their own countries had to suffer these indignities. At the end of three years the brothers came home. By that time the younger brother had learnt to control his temper.

Dardic languages, or the Piśāca languages are a group of Indo-Iranian languages spoken in the north-western parts of the Indian sub-continent, and in Afghanistan. Kāśmīrī is the only Dardic language which has a written literature. The Dardic languages have retained a number of words lost in Iran and India after the Vedic languages. Other existing Dardic languages are Kafirī, and Khowar (spoken in the Chitral area).

DARDURA. Name of a mountain in the south of India. Kālidāsa mentions this mountain along with the Malaya mountain (*"Śailau Malayadardurau"*—*Raghuvamśa*, IV, 51). Perhaps Dardura was part of the Nilgiri Hills.

Darimukha Jataka. This is the 378th story of the *Jātaka*.

In the past Bodhisattva was born as the eldest son of the king of Magadha. He was named Brahmadattakumāra. On the same day that he was born, a son was born to the Royal Priest also. This boy was named Darimukha. The two boys became very friendly. When they grew up, they went to Takṣaśilā for studying. After finishing their studies, and on their way back they stayed for a night at Vārāṇasī. The king of Vārāṇasī had died a week earlier without leaving any heir. The Royal Priest of that place, therefore, sent out a decorated chariot accompanied by troops. When the chariot came out on this day, the Priest saw Brahmadattakumāra and selected him as the new king. Darimukha who had no intention of leading a worldly life had disappeared as soon as he had seen the chariot approaching. He went out and became an ascetic, and in course of time became a *Pratyekabuddha*. Bodhisattva in his turn had forgotten Darimukha. In fact it was not before 40 years had passed that he remembered Darimukha. Dari-

mukha who was by then a *Pratyekabuddha*, knew this. He appeared in Vārāṇasī, and persuaded Bodhisattva to give up his kingdom and become an ascetic.

DARIUS I (c.522–486 BC). He was the most powerful ruler of the Achaemenid dynasty of Persia. In his Behistun (q.v.) inscriptions Darius mentioned the people of Gandhāra as his subjects, and in his Persepolis and Naqsh-e Rostam inscriptions he included the people of “Hindush” (= valley of the Indus) among his subjects. According to Herodotus, Gandhāra was included in his 7th satrapy, and India, i.e. the valley of the Indus formed the 20th satrapy of his empire.

Darpana, “mirror”. This is used as an attribute of some goddesses, in iconography, e.g., in the images of Pārvati, *Navadurgās*, Mahiṣāsūramardini, etc.

Darśana, “view-point”, the term for a philosophical system. The systems have usually been classified into six. The *ṣaḍdarśana* or the ‘six viewpoints’ are Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, (Pūrva) Mīmāṃsā, and Vedānta. In fact there are many more, for the differences within Vedānta itself are as important as those between it and the other schools. Also there are a few which lie outside the traditional six, e.g. Śaiva Siddhānta. Darśana in Hindu worship, is the beholding of an auspicious deity, person, or object.

DAS, Sarat Chandra was born in Alampur, Chittagong on July 18, 1849. He was educated at Chittagong and the Presidency College, Calcutta. In 1874, he was appointed Head Master of the Bhutia Boarding School at Darjeeling. He began to study Tibetan from Lama Ugyen Gyatso, a teacher there. His teacher was able to obtain a passport for him in 1878, to visit Lhasa; and in June, 1879 they started together for Lhasa. They returned after six months from Tashi Lhumpo in Tibet. In 1881, they again went to Tashi Lhumpo, and on to Lhasa. During his first journey he was looked at with suspicion by the Tibetans. On his second journey he was able to meet the Dalai Lama in Lhasa; and he greatly impressed the Tibetans with his knowledge of their religion and language. He returned with a large number of manuscripts from Tibet. Das accom-

panied a British officer to the Lachen Valley in Sikkim in 1884, and in 1885 went with him to Peking. In 1892, Das founded the Buddhist Text Book Society. He retired from service in 1904, and died on January 5, 1917.

Das was honoured by the British Government several times, and also by the Royal Geographical Society of Great Britain who also published his *Travels in Tibet*. He had compiled a Tibetan English Dictionary in 1902. His works include: *Journey to Lhasa and Central Tibet*; *Indian Pandits in the Land of Snow*; etc. He had also translated *Bodhisattva-vadāna-kalpalatā* into Bengali

Dāsa. This term which occurs in many passages of the *Ṛgveda* (V. 34,6; VI. 22,10; etc.) refers to the enemies of the Vedic people. Since the *Dāsas* were in many cases reduced to slavery, the term has the sense of a 'slave' in some other passages (VII. 86, 7; VIII. 56,3; etc.) of the *Ṛgveda*.

Daśabala, "possessor of ten powers", an epithet of a *buddha*, for he possesses these powers.

These are knowledge : 1. of what is fit or unfit; 2. of the necessary consequences of *karman* ; 3. of the right road leading to an end; 4. of the elements; 5. of the different inclinations of beings; 6. of the relative power of the organs; 7. of all degrees of meditation and ecstasy, 8. as well as of their power to purify and fortify the mind; 9. of remembering former births; 10. of removing moral corruption.

Some say that the Buddha was as powerful as ten elephants; hence this is an epithet of the Buddha.

DAŚABHŪMAKA, a Mahāyāna text on the doctrine of the "ten stages". The work describes how Bodhisattva Vajragarbha explains to a vast assembly of gods, *bodhisattvas*, and *buddhas* the ten stages through which a *bodhisattva* passes to become a *buddha*.

The work exists in two Chinese translations, one by Dharmarakṣa (AD 297), and the other by Kumāraj va (AD 406).

The work is also known as *Daśabhūmika-sūtra* or *Daśabhūmiśvara*.

DĀSABODHA. This is a work by Rāmadāsa, the saint-poet and guru of Śivaji. It is writtten in Mārāthī in a metre called Obi or Ovi. The work has 200 chapters and sub-chapters, and it deals with all aspects of human life, starting from how one's handwriting should be, to how one can realize the self. The work is revered as a religious book in the Mārāthī speaking region.

Daśa-Brāhmaṇa Jātaka. This is the 495th story of the *Jātaka*.

In former times, a king named Kauravya ruled in Indra-prastha the capital of the Kuru kingdom. He was of the *gotra* of Yudhiṣṭhira. He used to bestow gifts on many people, but he never felt happy, for none of the people who received the gifts were deserving of these. So much so, that they did not observe even the *Pañcaśīla*. He told Vidūra, his minister of religious affairs, that the Brāhmaṇas seemed to live only by fawning on the rich, and there was no pleasure in giving gifts to them. Vidūra told him that there were deserving Brāhmaṇas as well. Vidūra invited the 500 Pratyeka-buddhas who lived in the northern mountains, by throwing up eight handfuls of flowers. When the flowers did not come back, he knew that the invitation had been accepted. Next day the 500 Pratyeka-buddhas came down to the capital. The king entertained them for seven days and felt happy.

DAŚAGĪTIKĀ-SŪTRA. Of the first 13 stanzas in the *Āryabhaṭīya*, the astronomical work of Āryabhaṭa I, 10 stanzas (3 to 12) form the *Daśagitikā-sūtra*. They give as Āryabhaṭa himself says in the 13th stanza, the motion of the planets on the celestial sphere. The ten stanzas are in the *gtikā* metre.

Daśaharā, name of a festival held in the month of Āśvina (September-October). It is the tenth day of the bright fortnight of that month. In Bengal the day is celebrated as the Vijayā Daśamī, and the clay image of Durgā which had been worshipped on the previous four days is immersed in a river or tank on this day. In northern India it is celebrated as the day on which Rāma was victorious over Rāvaṇa.

Opinions differ about the meaning of the term Daśaharā. Some say that it means 'taking away the ten sins', but which ten sins

are meant is not clear. The Bengali scholar Jogesh Chandra Rāya Vidyānidhi thought that the day follows the Navarātri ("nine nights") festival, and thus it is the tenth night, "Daśa-rātri"; and Daśarā as the term is pronounced in northern India is only a shortened form of Daśa-rātri.

DAŚAKUMĀRACARITA, "Tales of the ten princes". This is a prose romance by Daṇḍin. Actually it deals with the adventures and various activities of Rājavāhana and seven other princes. Its style is so studied and elaborate that it is classed as a *kāvya* or a poetic composition.

Daśa-Mahāvidyā, name of a group of ten personification of Śakti as the female energy of Śiva. According to a popular story, Satī the wife of Śiva took these ten terrifying forms to frighten Śiva when he would not allow her to visit the *yājña* being performed by her father Dakṣa. According to the *Bṛhaddharma-purāṇa* (II, 6.12), the ten Mahāvidyās came out of the eyes of Satī at this time. The names of the ten are : 1. Kālī, 2. Tārā, 3. Mahāvidyā, 4. Śoḍaśī, 5. Bhuvaneśvarī, 6. Bhairavī, 7. Chinnamastā, 8. Sundarī, 9. Bagalāmukhī, 10. Dhūmavatī.

Another list gives the names as:

1. Kālī (Mahārātrī), 2. Tārā (Krodharātrī), 3. Śoḍaśī (Divyarātrī), 4. Bhuvaneśvarī (Siddharātrī), 5. Chinnamastā (Virārātrī), 6. Bhairavī (Kālarātrī), 7. Dhūmavatī (Daruṇarātrī), 8. Bagalā (Virārātrī), 9. Mātāṅgī (Moharātrī), 10. Kamalā (Mahārātrī).

DASAM GRANTH or Dasven Pādśāh kā Granth, "Book of the Tenth King". It is as the name suggests a collection of writings attributed to the tenth Sikh Guru Govind Singh. It is a compilation of hymns, philosophical writings, mythology and fables written in Hindi, Persian, Punjabi, etc. Some of the hymns are used in Sikh worship. The *Dasam Granth* is not given the same high reverence by the Sikhs as is given to the *Ādi Granth*.

Daśanāmī. They are the ascetics belonging to the School of Śaṅkarācārya. Śaṅkarācārya, (or according to another view Sureśvarācārya who was the third abbot of the Śringerī monastery founded by Śaṅkara), was the person who organized the Hindu ascetics into ten orders. These were: Tīrtha, Āśrama,

Vana, Araṇya, Giri, Parvata, Śāgara, Sarasvatī, Puri, and Bhārati. They, following, Śāṅkara, were all Śāivas. The term *sannyāsin* is generally applied to an ascetic of any of one these orders, – the *Vaiṣṇava* ascetics being ordinarily called *vairāgis*. All these ten orders do not exist as ascetics to day. The orders which are still strictly ascetics are Tirtha, Āśrama, Sarasvatī, and half of the Bhāratis. They carry a *daṇḍa* (rod or stick) and are, therefore, called *daṇḍis*. The others are called *attas*, and they may or may not be ascetics.

The *Daśanāmīs* have their own monastic and ascetic rules. These rules are somewhat similar to the rules of Buddhist and Jaina ascetics. However, a *Daśanāmī* need not spend the four months of the rainy season at one place.

The body of a *Daśanāmī* ascetic is not cremated after his death; it is either buried or floated down a river.

DAŚANANA, "Ten faced", an epithet of Rāvana. 91900

DAŚAPURA. A town, generally identified with Mandasor in western Mālwa (in Madhya Pradesh). The place is mentioned in the *Meghadūta* (I, 47). 491/103

Some scholars identify Daśapura with the modern town of Dholpur on the Chambal; but in the ninth century Dholpur was known as Dhavalapuri. Roy-D

DĀŚA-RĀJÑA is the name of the famous 'battle of the ten kings' (R̥gveda, VII. 33,3&5) in which Sudās defeated Turvaśa and others. The battle hymn is VII. 18, but neither from there nor from any other hymn where this battle is mentioned, can it be made out who the other kings were.

DAŚARATHA (1), a prince of the Solar race, and king of Ayodhyā. He was son of Aja, and grandson of Raghu. Daśaratha being childless performed the Aśvamedha as a result of which four sons were born to his three queens. His chief queen Kauśalyā bore Rāma, Kaikeyī gave birth to Bharata, and Sumitrā bore Lakṣmaṇa and Śatrughna. When the sons grew up, Daśaratha wanted to make Rāma the crown prince. But Kaikeyī reminded him that he had once been gravely injured in a battle when she had nursed him to health. At that time Daśaratha had promised to give her whatever she wanted. She

had not asked for anything then, but she now wanted that her son Bharata should be annointed as the crown prince, and Rāma should be sent on exile to the forest for 14 years. Much against his wish, Daśaratha had to grant whatever Kaikeyi had asked for. When Rāma with his wife Sītā and his brother Lakṣmaṇa left for the forest, Daśaratha died of grief (*Rāmāyaṇa*, I, chs. 14, 18; II, chs. 11, 12, and 64)

DAŚARATHA (2). He was the grandson of Aśoka and ruled over probably the eastern part of his grandfather's empire. The inscriptions on some caves in Nagarjuni Hills of Bihar show that he had bestowed the caves to the Ājīvikas. It is not known whether he was a Buddhist or not.

Daśaratha Jātaka. This is the 461st story of the *Jātaka*. The Master told this story to a landlord who grieved too much over his dead father.

In former times, king Daśaratha ruled over Vārāṇasī. He had two sons and one daughter by his chief queen. They were named Rāma Paṇḍita, Lakṣmaṇa Kumāra and Sītā Devī. When his queen died, Daśaratha grieved for sometime, and then made another of his wives his chief queen. This wife gave birth to a son who was named Bharata Kumāra. In his joy at the birth of this son Daśaratha told his wife that he would give any thing she wanted. The queen said that she would take her gift later. When Bharata Kumāra was seven years old, the queen told her husband that the gift she wanted was that her son should succeed Daśaratha. He was aghast at this, and refused to grant her wish. Later Daśaratha thought that the queen might get his two elder sons killed, in order to make her own son the successor. So he told his two elder sons to leave the capital and come back and take over the kingdom after twelve years when as the astrologers had foretold, he would die. The two sons then left the capital. Sītā Devī also preferred to go with her brothers. The three left the kingdom, and started living in the Himālayan region. There in Vārāṇasī, Daśaratha grieved over his sons, and died after nine years. The ministers refused to allow Bharata Kumāra to succeed him. So Bharata Kumāra went to bring back Rāma Paṇḍita. When Bharata Kumāra reached there, Lakṣmaṇa and Sītā Devī were

not present. Rāma Paṇḍita, when he heard that his father was dead did not show any grief, but kept quiet. He, however, thought that Sitā Devī and Lakṣmaṇa Kumāra were not mature enough and would not be able to stand the shock of hearing of their father's death. So he thought of doing something about it. When these two returned, Rāma Paṇḍita told them that they were unusually late, and would have to stand in water as punishment. As they did so, Rāma Paṇḍita revealed to them the news of their father's death. Both of them fainted at once, (but on account of the water were not hurt). Bharata Kumāra wondered why when these two were so much affected, Rāma Paṇḍita was not moved at all. Rāma Paṇḍita explained to him that wise men do not grieve over dead persons. Rāma Paṇḍita, however, refused to go back to Vārāṇasī until the period of twelve years mentioned by his father was over. He gave Bharata Kumāra his straw sandals and said that these sandals would rule over the kingdom until he returned. After three years Rāma Paṇḍita returned to the capital, and became the king. Rāma Paṇḍita married Sitā Devī and made her his chief queen. He ruled over Vārāṇasī for sixteen thousand years.

(A Weber had, in the last century, propounded the theory that the Daśāratha Jātaka was the original form of the story of the *Rāmāyaṇa*.)

DAŚĀRṆA. The region mentioned as Daśārṇa in the *Meghadūta* (I, 23-24) is eastern Mālwa with Vidiśa as its capital and the Vetravati (Betwa river) flowing through it. The Daśārṇa country of the *Purāṇas* and the *Rāmāyaṇa*, was different, for according to the *Purāṇas* the people of this place were the Mālavas, Kāruṣas, Mekalas, Utkalas, and Niśādhās.

Daśārṇa Jātaka. This is the 401st story of the *Jātaka*.

In former times, there was a king called Mārdavamahārāja in Vārāṇasī. Bodhisattva who was a learned man was his Chief Justice. Once the son of the Royal Priest saw the Chief Queen and was greatly enamoured of her beauty, so much so that he fell ill thinking of her. The king came to know of his illness, and offered to let him have the queen for seven days. The king greatly loved his queen, and when he could not find her he was much depressed and fell seriously ill. Bodhisattva knew

at once that the illness was due to mental depression only; so he thought of a way of curing the king. He brought in an acrobat, and asked him to swallow a long sword in presence of the king. The king was greatly astonished at this feat. He asked Bodhisattva whether there was anything more difficult than swallowing a sword. Bodhisattva answered that the thought of giving away something was more difficult than this. The king felt much relieved when he heard this, for he had also told the son of the Priest that he was giving away his queen. Then he asked Bodhisattva whether there was anything more difficult than that. He answered that actually giving away was more difficult than the thought. The king felt still better when he heard this. He then again asked whether there was anything even more difficult. Bodhisattva answered that it was still more difficult not to regret what one had given away. The king then stopped regretting about his queen. Moreover, he thought that if the queen had loved him she would not have gone away. Thus he was cured of his illness.

DAŚARŪPA or **DAŚARŪPAKA**, is a treatise on dramaturgy. Its author Dhanañjaya (late 10th century) based it on Bharata's *Nāṭyaśāstra*. He does not treat the *alaṅkāras* but examines *rasa* at length. The third chapter of the *Daśarūpa* describes the ten forms (*daśa rūpa*) of drama; hence the name. These ten forms are: Nāṭaka, Prakaraṇa, Bhāṇa, Vyāyoga, Samavakāra, Ihāmṛga, Aṅka (or Utsṛṣṭikāṅka), Dīma, Vithi and Prahasana (qq. v.).

DAŚĀŚVAMEDHA, a place on the river bank in Vārāṇasī, where Śiva is said to have performed the *Āśvamedha* ten times. For a person on pilgrimage to Vārāṇasī a dip in the Gaṅgā in this place is a must.

DAŚAVALKĀLIKA, (Prakṛit, Dasaveyāliya), is the third *Mūla-sūtra* of the Jains. It is said to have been composed by one Śayyambhava (Sejjambhava), in order to instruct his son who he knew would die within six months. The *Sūtra* mainly consists of sayings and rules pertaining to monastic life. The second part of the work also contains extensive narrative literature.

Daśāvatāra. The ten usually recognized reincarnations of Viṣṇu are together called the *Daśāvatāra*. See *avatāra*.

DAŚĀVATĀRA-CARITA, a poem by Kṣemendra, written in AD 1066, in which he gives an interesting account of the ten incarnations (*avatāras*). It is, more or less, an abstract of the Purāṇic stories. The ten incarnations of Viṣṇu described are: Matsya, Kūrma, Varāha, Nṛsiṅha, Vāmana, Paraśurāma, Rāma, Kṛṣṇa, Buddha and Karkya. The list is slightly different from that of Jayadeva. It is interesting to note that by 1066, Buddha had been definitely accepted as the ninth incarnation of Viṣṇu.

DAŚERAKĀ, the *Purāṇās* (e.g. *Vāyupurāṇa*, ch. 45, v.117) mention Daśerakā as name of a country (and a people) situated in the northern regions of India. According to the lexicographers (e.g., *Abhidhāna-cintā nāṇi* of Hemacandra, IV, v 23), Daśerakā is the same as Maru, i.e., modern Mārṇwār.

DASGUPTA, Surendra Nath (1885-1952) is the greatest of the historians of Indian philosophy. His parents belonged to the Barisal district, now in Bangladesh. He entered the Education Department of the Govt. of Bengal after getting his M.A. in Sanskrit in 1908. He was a lecturer in Philosophy in Cambridge in 1922. For 10 years he was the Principal of the Sanskrit College, Calcutta, and later he was Professor of Moral and Mental Science in the Calcutta University, from where he retired in 1945. The first volume of his *History of Indian Philosophy* was published in 1922 and the fifth and the last volume posthumously in 1954.

Dasyu. This term is applied in several passages of the *R̥gveda* (e.g. I.34,7) to superhuman enemies. But in other passages the term is applied to human foes, probably the aborigines. In later times the *dasyus* are the robbers, barbarians, outcasts, etc.

Dattaka. a boy who, being given by his parents, is adopted by a person as a son. The law of adoption has been codified in the Hindu Adoptions and Maintenance Act, 1956. Before this the courts were guided by the *Dattaka Mimāṃsā* and the *Dattaka Candrikā*, (qq.v.).

DATTAKA-CANDRIKĀ, a treatise on the law of adoption, by Devaṇṇabhaṭṭa (fl. c. AD 1150). The work is said to have been authoritative in Bengal. At the same time there was a tradition among the *Paṇḍitas* of Bengal that *Dattaka-candrikā* was fabricated by a *Paṇḍita* called Raghumaṇi to support the claim of an adopted son of a local ruler.

DATTAKA-MĪMĀNSĀ, a treatise on the law of adoption, by Nanda Paṇḍita (fl. c. AD 1600).

Though both *Dattaka-mīmāṃsā* and the *Dattaka-candrikā* were equally respected throughout India, the courts in the 19th century proceeded on the belief that where they differed the *Dattaka-candrikā* was preferred in Bengal, and the *Dattaka-mīmāṃsā* in the rest of India.

DATTĀTREYA, "son of Atri", son of Atri and Anasūyā, a Brāhmaṇa saint sometimes regarded as an incarnation of Viṣṇu.

Occasionally Dattātreya is worshipped as representation of the triad, a common incarnation of Brahmā, Viṣṇu, and Śiva. The shrine Śrī-Dattātreya of Māhūr (Mahārāshtra) was regarded by the sect of Mahānubhāvas as one of the two most perfect forms of God-head. The other was of Śrī Kṛṣṇa at Dvārakā.

DATTILA, author of the *Dattiliya* a well-known work on music. He is mentioned as one of the immediate disciples of Bharata. The work comprehends both music and dancing.

ḌAVĀKA. It is mentioned in the Allahabad inscription of Samudragupta (c. AD 330-80), that the states of Samatāṭa (part of East Bengal), Ḍavāka, Kāmarūpa, Nepāl, etc., paid tribute to him. It has thus been surmised that this region lay somewhere, either in Eastern Bengal or in Western Assam.

Dāyabhāga, "division of estate". It is the name of a dissertation on the law of inheritance and partition by Jimutavāhana (c. AD 1100). It is not a commentary (like the *Mitākṣarā*) on any particular code, but purports to be a digest of all codes. Jimutavāhana's views as expounded in the *Dāyabhāga* (along with Raghunandana's commentary on it called the *Dāyatatva*) was accepted as binding authority in Bengal until 1956 (and is

still accepted as binding in Bangladesh). The rest of India was covered by the *Mitākṣarā*.

The *Dāyabhāga* system was built on the principle that that person was best qualified to inherit who could give spiritual benefit to the previous owner in the *śrāddha* ceremonies at which deceased relatives were commemorated. There was no such guiding principle under the *Mitākṣarā* school where sometimes consanguinity had been regarded as the guiding principle, and at other times religious efficacy. Thus a son's daughter's son was an automatic heir under the *Dāyabhāga* (and also under the new Hindu Law of Inheritance) but was not so under the *Mitākṣarā* (except in the States where the High Courts had decided otherwise).

Another important difference between the two schools related to the ancestral property. In *Mitākṣarā* law, a son as soon as he was born became a coparcener with his father in the property which the father had inherited (he still does so under the new Hindu Law), but in the *Dāyabhāga* system the son does not acquire any such right by birth.

DAYĀNANADA SARASVATĪ, founder of the Ārya Samāj (q.v.) was born in 1824 in Kathiawar in a well-to-do Brāhmaṇa family. He had a strict orthodox upbringing. It is said that he lost faith in idol worship while at the age of 14 he saw, one night, rats climbing over the image of Śiva to eat the rice and other things offered in worship to the image. He left home at the age of 21 and became an ascetic. He took the name of Dayānanda as an ascetic. In 1860, he started studying the Vedas under Svāmī Virajānanda in Mathurā. A few years later he became a preacher. He propagated the religion of the Vedas, and preached against idol worship. He founded the Ārya Samāj in Bombay in 1875. His main writings were a Hindi work, *Satyārtha-prakāśa*, on religion, education, etc.; a commentary on the Veda, the *Vedabhāṣya*; and a further commentary on the *Rgveda*. He died in 1883.

DĀYA-TATTVA. A commentary by Raghunandana on the *Dāyabhāga* (q.v.).

DE, Sushil Kumar was born in Calcutta on 29.1.1890. He was educated at the Presidency College where he became a Professor

of English in 1912. He was lecturer in Sanskrit and English in the Calcutta University from 1913 to 1923. In 1923 he went to Dhaka and became the Professor of Sanskrit there. He edited the Udyoga Parvan of the *Critical Edition of the Mahābharāta* for the Bhandarkar Oriental Research Institute, Pune. His important publications include, *History of Sanskrit Poetics*; *Early History of Vaisnava Faith and Movement*; *Aspects of Sanskrit Poetics*; etc. He also made a collection of over 9,000 Bengali proverbs. He died on 30.1.1968.

DECCAN COLLEGE POSTGRADUATE AND RESEARCH INSTITUTE, Pune, was founded in the present form in 1939. It has a large collection of Sanskrit manuscripts numbering over 10,000. It publishes two journals, *Bulletin of the Deccan College Research Institute* and *Vak*. The Institute has published many research works and monographs.

Decimal Place-Value Notation. The earliest use of the place value principle with the word-numerals belongs to the 2nd or the 3rd century AD. It occurs in the *Agni Purāṇa* (chs. 121-123, 131, 140, 141 328-335): "In case of multiples from the units place, the value of each place (*sthāna*) is ten times the value of the preceding place." In the *Viṣṇu Purāṇa* (VI,3) similarly, "O *Dvija*, from one place to the next in succession, the places are multiples of ten. The eighteenth one of these (places) is called *parārdha*."

The earliest use of the place-value system in a mathematical work occurs in the Bakshali Manuscript (q.v.) which belongs to a period earlier than the 4th century AD.

The earliest paleographic evidence of the writing of numbers in this system is found in a Gurjara grant plate of AD 594 (*Epic. Ind.*, II, p.19). The date (Cedi) *Samvat* 346 is given in this plate in the decimal place-value notation (For the first paleographic evidence of the use of the notation outside India see Sri Vijaya.)

The use of a symbol for zero is found in Piṅgala's *Chanda-sūtra*. as early as 200 BC.

DEGUIGNES, French Indologist of the 18th century. His main contribution was the synchronization of the chronology of India. One Maridas Pillai, a Tamil scholar who also knew

French and Latin very well, had translated the *Bāgavadam*, a Tamil version of the *Bhāgavata Purāṇa*. Before its publication, the translation of all its 12 *skandhas* (books) was sent to Deguignes, and in it he found the dynastic list of kings who had reigned since Parikṣit, including the name of Sandragoutten, i.e. Candragupta. In this name Deguignes immediately recognized (AD 1772), the Sandrakottos of the Greeks, who was contemporaneous with Seleucas Nicotar. The synchronism illustrating the chronology of India thus discovered was soon published in the *Memoirs de l'Academie des Inscription et Belles Lettres*. The same synchronism was rediscovered or popularized subsequently by Sir William Jones.

DEIMACHOS. He was the Greek ambassador sent by the king of Syria to the court of Bindusāra (300-273 BC.), the second Maurya Emperor.

DEMETRIOS. He was the king of Bactria. He had conquered some portion of northern India including perhaps Kabul, the Punjab, and Sind; and was thus called the "King of Indians". He flourished sometime about 190 BC.

DEOGARH, about 30 kilometres from Lalitpur in the Jhansi district of Uttar Pradesh. The place is known for a surviving Gupta period temple. This temple of Viṣṇu is called the Dasāvatāra temple. (Formerly it was thought to be a Śiva temple). It is a small temple built on a large square plinth. What gives importance to this temple is that since it escaped the hands of the iconoclasts, some of the exquisite sculptures still survive intact. One of them is Viṣṇu seated on Ananta and sheltered by hooded snakes

On a hill nearby, inside a fort, there is a group of 16 Jaina temples containing about 1,000 images. Most of these are works of art, and one of them has been described as "one of the greatest masterpieces ever created on Indian soil."

DEŚIKA (c. late 14th century), also known as Vedānta-deśika or Veṅkatanātha was born in Kāñcipuram, but spent most of his life in Sriraṅgam in South India. As one of the greatest of Rāmānuja's successors, he is a prominent figure in the history

of Vaiṣṇavism. He was a voluminous writer in Tamil and Sanskrit. He was practically deified after his death, and came to be regarded as an incarnation of the bell of Viṣṇu. He was the most important teacher of the Vaḍa-kalai sub-sect of Śrī-Vaiṣṇavism.

DEŚINĀMAMĀLĀ, "garland of *Deśi* words", a work by Hemacandra Sūri (12th century). Hemacandra in the last verse of his work called it *Rayaṇāvali*. The present name was given by Pischel who was the first to edit the work. Hemacandra has tried in this work to compile a list of all such words as are found in the Prakrit literature, but which cannot be derived from Sanskrit. Hemacandra's list contains 3,978 words. Of these 1,500 are *Deśi* in the strict sense. The rest are *tatsama* (same as Sanskrit) or *tadbhava* (derived from Sanskrit) in changed form. Among the 1,500 *Deśi* words, 800 are found in Indo Aryan vernaculars in a modified form. A few words are of Arabic or Persian origin also. For instance *bokkaḍo* ("goat") (*Deśināmamālā*, VI,96) is from Persian *baquar*. About 125 words are derived from Dravidian languages.

Hemacandra has arranged the words alphabetically.

DEUSSEN, Paul was born in Oberdreis near Coblen, in Germany on January 7, 1845. He studied at the Bonn, Tübingen and Berlin Universities. He was for some time (1872-1880) tutor to Russian families in Geneva, Aix-la-Chapelle and Terny in Russia. While at Geneva, he resolved to devote his life to the study of Indian philosophy. He was for sometime Professor of Philosophy at the Berlin University. In 1889 he joined the Kiel University as Professor of Philosophy. Deussen was a great exponent of the Upaniṣads. He translated nearly 60 of them in German. The first volume of his three volume *History of Philosophy* deals with Indian Philosophy only. He travelled over many parts of India in 1892-93, and spoke at various places on the *Vedānta*. His admirers gave him the Indian name 'Devasena'. He died in Kiel on 7.7.1919.

His works include,

Das System Vedānta—1883; *Die Sūtras des Vedānta*—1887; *Allgemeine Geschichte der Philosophy*—1894-1917; *Outlines of Indian Philosophy*—1907; etc.

DEUTSCHE MORGENLANDISCHE GESSELLSCHAFT (German Oriental Society) was founded in Leipzig in 1847. At present it is located in Mainz. Its journal *Zeitschrift Deutsche Morgenlandischen Gesellschaft* (ZDMG) is one of the most important journals devoted to the study of the multifaceted history and culture of the Orient. The Society also publishes since 1922 a journal called *Zeitschrift für Indologie und Iranistik*.

Deva, (Avestan: *daeua*, a demon god; Greek: Zeus; Latin: Deus), god, but also used as an epithet. The number of gods according to the Ṛgveda (I,34.11; I,139.11; etc.) is 33. It is not clear from the Ṛgveda who these 33 gods were. Several gods such as Indra, Mitra, Varuṇa, etc., are mentioned in the Ṛgveda, but their number would be far less than 33. According to the Taittiriya Saṃhitā of the Yajurveda (I,4,10.1) there are eleven gods each, in heaven, earth, and the intermediate space (*antarikṣa*). According to the *Śatapatha Brāhmaṇa* (VII,5,7.2), the 33 gods consist of Vasus 8, Rudras 11, Ādityas 12, heaven and earth.

The later *Purāṇas* put the number of gods roundly as 330 million.

Deva-dāsi, "maidservant of the temple". The *deva-dāsi* served a god, being a member of his household, and contributing to the treasury of the temple by her earnings.

The *deva-dāsi* system is an old one, and was prevalent at one time throughout India. The *Rājatarāṅgini* (IV, 268-270) reports two lovely girls saying, "We are dancing girls belonging to a temple, ... Upon the spiritual instruction of our mothers,....., by our family the dancing has been ceremoniously carried on here."

Long before this, Kauṭilya in his *Arthaśāstra* (II,23) instructed the Superintendent of Weaving that he should employ *deva-dāsīs* who have ceased to attend temples because of their incompetence.

The temple of Somanātha at the time of its destruction by Sultan Mahmud is stated to have been served by 350 dancing girls.

Deva-dāsi system disappeared in North India with the advent

of Muslim rule, but in the south including southern Maharashtra it has continued until recently. In Maharashtra the term used for a *deva-dāsī* was *Bhāvin*.

The first attempt to eradicate the *deva-dāsī* system by legal means was made by the former Mysore State in 1910. Thereafter, laws were enacted in the various British Provinces for this purpose. The Bombay Devadāsī Protection Act 1934 declared the dedication of an unmarried woman to an idol in a temple as illegal.

Some of the *deva-dāsīs* carried on their profession hereditarily. In other cases parents dedicated their daughters to the temples, and thereby earned religious merit. For instance, the eldest daughter of every family of the weaver caste in Teri Kallikundram in the Chingleput district of Tamilnadu was dedicated, as a rule, to a temple.

The girls were intensively trained in singing and dancing. The training started when they were five or six years old. "In Southern India there are reckoned six kinds of dance: Audo girathoo, Ananekum, Lenceneenathum, Moodeiydoo cirathoo, Hereakuoothoo, and Colu auteum. The lessons in dancing are given daily, two hours before daylight in the morning, one of which is devoted to singing and the other to dancing. In the evening after 4 P.M., the same number of hours are devoted, so that each girl has to practise for four hours daily; and in about three years, she is supposed to have mastered the arts of singing and dancing." (E. Balfour, *Cyclopaedia of India*, 1885, Vol. I, p. 923)

DEVADATTA (1), the name of the conch-shell of Arjuna. It originally belonged to Varuṇa. He had hidden it in the Vindusarovara. Maya, the *dānava*, brought it from there and gave it to Arjuna; *Mahābhārata* II, ch. 3.

DEVADATTA (2), a name which frequently occurs in the Buddhist legends. Some say that he was a son of Śuddhodana's brother's son, i.e., he was a cousin of the Buddha. Others say that he was the Buddha's maternal uncle's son and brother of Yaśodharā, wife of the Buddha. Devadatta became a disciple of the Buddha within a year or two of the latter attaining *buddha*-hood, but later he became an enemy of the Buddha.

Devadatta tried twice to kill the Buddha. The first time a stone boulder was rolled down a hill. The Buddha was injured, but soon recovered after treatment by Jivaka. The second time, a drunken elephant was let loose on his way, but the elephant whose name was Nālāgiri, bowed down at the Buddha's feet when he saw him. Near the end of his life Devadatta realized his mistake. He was coming to the Buddha to ask for his forgiveness, but before he reached him he was consumed by hell-fire. But because he had repented finally, he would some day become a Pratyekabuddha. Devadatta's story is given in the *Cullavagga* of the *Vinaya Piṭaka*.

Devadharma Jātaka. This is the sixth story of the *Jātaka*.

In former times, Brahmadatta was the king of Vārāṇasī. Bodhisattva was born as his eldest son. Brahmadatta's wife died when his second son Candrakumāra was about three years old. He then married again, and a son named Sūryakumāra was born to this wife. The king was so happy at the birth of this son that he promised to give his queen any thing she desired. The queen said that she would ask for the gift at a later time. When the boys grew up, the queen said that what she wanted as her gift was that the king should make her son the crown prince. The king said that this would not be possible since his two elder sons were as able as any. But then he thought that the queen might somehow kill his elder sons. So he asked them to go and live in the forest until his death. The boys left the capital for the forest. Of his own accord, Sūryakumāra also went with them. There was a lake in the forest. Kubera had gifted this lake to Uduka a *rākṣasa* and told him that if any body entered the lake and did not know what Devadharma was he could be eaten by the *rākṣasa*. While moving through the forest, Bodhisattva once asked Sūryakumāra to bring him some drinking water. As soon as Sūryakumāra entered the lake the *rākṣasa* asked him what Devadharma was. Since Sūryakumāra did not know the correct answer, he was imprisoned by the *rākṣasa*. When Sūryakumāra did not come back, Bodhisattva sent Candrakumāra to find him. He met the same fate as Sūryakumāra. Bodhisattva then himself went out in search of his brothers. As he came near the lake the *rākṣasa* approached him and asked what

Devadharma was. Bodhisattva answered that Devadharma was to be pure in heart, truthful and steady. The *rākṣasa* was pleased and said that he would release one of his brothers. Bodhisattva asked for the life of his step-brother, for he had accompanied them to the forest of his own accord. Moreover, he would not be believed if he went back and told his people that only his step-brother had been devoured by a *rākṣasa*. The *rākṣasa* was so pleased with this answer that he released both the brothers.

(The first part of the story is similar to that of Daśaratha Jātaka, and the second half resembles the story of Yudhiṣṭhira and Baka-yakṣa in the *Mahābhārata*, Vana Parva, ch. 311-313. See Baka-Yudhiṣṭhira Episode.)

DEVAGIRI, a hill situated according to the *Meghadūta* (I,42) between Ujjayinī and Daśa-pura (Mandasor).

Another and better known Devagiri is modern Daulatabad in Mahārāshtra. This city was founded by Bhillama the powerful Yādava king of Deccan in the last quarter of the 12th century.

DEVAKĪ or Daivakī. Wife of Vasudeva and mother of Kṛṣṇa. Thus Devakīnandana, "son of Devakī," is an epithet of Kṛṣṇa.

Devakoṣṭha, niche for subordinate deities on the outer walls of the main shrine. The image placed in these niches are called *vimāna-devatās*.

Devaloka, region of gods. Indra is the king of Devaloka. Rāvaṇa had once attacked Devaloka, and with the help of his son Indrajit conquered Indra (*Rāmāyaṇa*, VII,chs.27-29).

In Buddhism, Devaloka comprises six of the eleven divisions of Kāmaloka.

DEVANĀGARĪ. This is the name of the script of the Hindi and the Marāṭhī languages. Devanāgarī is also the official script of the Indian Union. Due to the efforts of Max Muller and other Indologists of the 19th century, this script was adopted for writing Sanskrit in Europe.

The origin of the name is uncertain. It has been conjectured that the name might have come from the Nāgara Brāhmaṇas

of Gujarat. In South India, the script was formerly called Nandināgarī. Perhaps Nandinagara was the name of a place.

DEVĀNAMPIYA PIYADASI RĀJĀ (Devānāmpriya Priyadarśi Rājā—"the king who is the beloved of the gods and who glances graciously on all"). Except in some Minor Rock Edicts, Aśoka is mentioned in his edicts by the above title. The name Aśoka appears in the edicts found at 1. Gujjarra in the Datia district, 2. Maski in the Raichur district, 3. and 4. Nittur in the Bellary district. The last two were discovered in 1977.

DEVĀNAMPIYA TISSA, "Tissa the beloved of the gods", the king of Sri Lanka under whose patronage Buddhism was introduced into that country.

In the month of Jēṭṭha of the year of Devānāmpiya's coronation (c. 246 BC) the Buddhist apostle Mahinda, son of Dhammāsoka (Maurya king Aśoka), miraculously travelled to Sri Lanka in company with four friars Itṭhiya, Uttiya, Sambala and Bhaddasala and the novice Sumana, son of his sister Saṅghamittā. He alighted at Mahindatala, where he met Devānāmpiya and converted him and his people. On the spot where Mahinda had alighted was built the Cetiyaṇṇabba-vihāra. A *thūpa* (Sanskrit: *stūpa*) and a monastery in connection with it, the Thūpārāma, were constructed at the south of Anurādhapura to receive the collar-bone of the Buddha, and the southern branch of the Bodhi-tree of Gayā was brought and planted at Anurādhapura in the 18th year of Aśoka's reign. 'Devānāmpiyā died after a pious reign of 40 years' (c. 247-207 BC). (*Mahāvamsa*, chs. XIII to XX)

(The relationship between Mahinda (q.v.) and Aśoka is not indicated in any source other than the chronicles of Sri Lanka.)

DEVĀṆANDĀ, was according to the Svetāmbara Jainas a Brāhmaṇa woman in whose womb Tīrthāṅkara Mahāvīra was first conceived. Under orders of Śakra, Hariṇegamesi, the divine commander of troops, removed Mahāvīra's embryo to the womb of the Kṣatriyāṇi Trīśalā who thus became Mahāvīra's mother (*Kalpasūtra*, II, 22-28).

Forty-three years later, and shortly after Mahāvīra had become

a Jina, Devāṇandā came on a pilgrimage to Mahāvīra. As soon as she saw him, milk began to flow from her breast, her eyes filled with tears... . Gautama the monk asked Mahāvīra the reason for this. Mahāvīra said, "The Brāhmaṇa woman Devāṇandā is my mother. That is why she gazes at me with tender love, the cause of which is that I first originated in her" (*Bhagavati-Viyāha-Pannatti*, 9.33).

The Digambara Jainas do not believe in this legend of the transfer of Mahāvīra's embryo.

(A similar story is told about Balarāma (q. v.))

DEVANANDIN, also known as Pūjyapāda was a Digambara Jain scholar of South India. He was the author of the *Jainendra-Vyākaraṇa*. He lived in the 5th century AD.

DEVANNA BHATTA, also known as Devānanda or Devagaṇa, belonged to the late 12th or early 13th century. His law digest, the *Smṛti-Candrikā* exercised great influence in southern India. He was also the author of *Saṅgītamuktāvali* a work on music and dancing.

DEVAPĀLA (c. AD 810-850). He was the third king of the Pāla dynasty of Bengal. The dynasty was at the zenith of its power during his time. The Pāla dynasty was then the suzerain of the whole of northern India from Kāśmīra to Assam. On the request of king Bālaputradeva of the Śailendra dynasty of Java he granted five villages the maintenance of a monastery at Nālandā which the king of Java had built. He himself was also a great patron of Buddhism.

Devarāja "god-king". The *devarāja* theory provided a religious basis for the royal authority of the Khmer kings (of Kampuchea). The cult of *devarāja* was instituted by Jayavarman II (802-50) the founder of Khmer Empire of Angkor in Kampuchea.

The essence of royalty was supposed to reside in a *liṅga* placed on a pyramid in the centre of the royal city, which was itself supposed to be the axis of the world. This miraculous *liṅga*, a sort of palladium of the kingdom, was thought to have been obtained from Śiva through a Brāhmaṇa who delivered it to

the king, founder of the dynasty. The kings of Khmer claimed to be divine rulers, and manifestations of Śiva. They were deified in elaborate ceremonies presided over by Brāhmaṇa priests.

A corollary of the theory was that the *Śiva-līṅga* should be protected, and this would give security to the kingdom. This led to the building of great temples including Angkor Vāt.

DEVA RĀYA II (1425-46). He was the sixth king of the first dynasty of Vijayanagara. The kingdom extended during his time from the river Krishna in the north, to Kerala in the south. Though the country was invaded and ravaged during his time by the Bahmani *sultan* Ahmad, it must have recovered its prosperity soon, for the Italian traveller Nicolo Conti (1420), and the Persian traveller Abdur Razzak (1443) have left a glowing account of its prosperity.

Devarṣi. A *devarṣi* is a saint of the celestial class, who dwell in the region of the gods. Nārada is the most important *devarṣi*. Some other sages who have attained perfection upon earth are also included in this class. They are: Atri, Marici, Pulastya, Pulaha, Kratu, Bhṛgu, Vaśiṣṭha, and Pracetā.

DEVASENĀ, “army of gods”, the name of a wife of Kārtikeya who was general of the gods, (*Mahābhārata*, III, ch.228).

DEVASENĀPATI, “husband of Devasenā” or “general of the gods”, an epithet of Kārtikeya. He led the army of the gods against Tāraka the *asura* and defeated him.

Devatā-praśna Jātaka This is the 350th story of the *Jātaka*. The story of the *Jātaka* is actually a small part of the Mahā-unmārga Jātaka, (546). The story as given there is that Bodhisattva was a learned man. He had run away due to a conspiracy against him by the *paṇḍitas* in the court of the king. One night a god appeared to the king and asked him four riddles. None of the *paṇḍitas* in the king's court could solve the riddles. But when Bodhisattva was traced out and asked to solve the riddles, he easily did so.

Deva-yajña, perfomance of *homa* which is one of the five daily

duties of a householder (*Manusmṛti*, III 70). See *pañca-mahā-yajña*.

Devayāna, "the way of the gods", the way followed after death by those who cultivate faith and asceticism (*tapas*). The way leads finally to Brahman, and there is no turning back from there. The other way is the way of the fathers (*pitryāna*). This is followed after death by those who have performed charitable deeds, and constructed such public works as drinking water wells, tanks and gardens. After death they pass through regions of ever increasing light until they reach the moon. They return back from the moon after enjoying the remnants of their good deeds, and are born again on the earth. *Chāndogya Upaniṣad*, V, 10

This is one of the earliest statements of the theory of the transmigration of souls

DEVAYĀNĪ. She was the daughter of Śukra, priest of the Daityas. She fell in love with her father's pupil Kaca, son of Bṛhaspati, but he rejected her advances. She cursed him, and in return he cursed her, that she, a Brāhmaṇa's daughter should marry a Kṣatriya. She married king Yayāti, a Kṣatriya. (*Mahābhārata*, I, chs. 77 and 82)

(This is perhaps the only instance of a *pratiloma* (q. v) marriage recorded in the epics and the *Purāṇas*.)

Devī, "the goddess". The name is ordinarily used for the wife of Śiva, or for the *śakti* (female energy) of Śiva. But a worshipper of Devī is not necessarily conscious of the connection between Devī and Śiva.

The worship of goddess, mainly as a mother goddess, has been prevalent since the ancient days. Indications of such worship have been found in the Indus Valley Civilization also. At present the worshippers of Devī form an important segment of the people, in all the towns and villages of India. It appears, however, that the worship of a goddess as the principal or even an important deity was not common to the Vedic people. The female deities as they appear in the Ṛgveda, e. g., Uṣā, Aditi, etc., are not important deities. There is a Devī-sūkta in the Ṛgveda (X, 125), but there is little to

connect this hymn with any particular goddess. Among the females, the Ṛgveda (I, 164. 33; etc.) eulogizes the Mother Earth only, but she is always associated with the Father Sky, and never perhaps separately.

(The only mention of Devī in the *saṅhitā* literature is in the Atharva Veda (VI, 38. 1-4); and Devī appears as Umā in the *Kena Upaniṣad* (3. 12)).

Devī as the wife of Śiva becomes an important deity in the *Purāṇas*; in fact she is Mahādevī the Great Goddess, there. But even in the *Purāṇas*, sometimes, as in the *Caṇḍī* (a part of the *Mārkaṇḍeya Purāṇa*) which is a hymn to the goddess Caṇḍī as a slayer of demons, Śiva is scarcely, if at all, mentioned. In the popular belief though, Caṇḍī is same as Durgā or Pārvatī the wife of Śiva. This is an example of the general tendency of identifying all important goddesses, including village goddesses and folk female deities with Mahādevī, the Great Goddess, or with one of her aspects. (See *Āṅkālamman*.)

The *Devī-bhāgavata-purāṇa* (I, 1. 158-159) has recognized this fact: "All the Devis which are worshipped in the towns and villages of India are in actual fact worshipped as Mahādevī, for they are (after all) her different aspects only."

DEVĪ "Goddess", wife of Śiva, and daughter of the Himālaya mountain. As the Śakti or female energy of Śiva she has two aspects, one mild and the other fierce. She is generally worshipped in her fierce aspect. In her milder form she is Umā, 'light', 'splendour'; Gaurī, 'yellow or brilliant'; Pārvatī, 'Mountain's daughter'; Jagan-mātā, 'mother of the world'; etc. In her terrible form she is Durgā, 'the inaccessible'; Kālī and Śyāmā, 'the black'; Caṇḍī, 'the fierce'; Bhairavī, 'the terrible'; etc.

In the *Caṇḍimāhātmya*, which describes her victory over the *Asuras*, Devī is spoken of under the following ten names: 1. Durgā, 2. Daśa-bhujā, 3. Siṅha-vāhini. 4. Mahiṣa-mardin, 5. Jagad-dhātṛī, 6. Kālī, 7. Mukta-keśī, 8. Tārā, 9. Chinna-mastā, and 10. Jagad-gaurī.

DEVĪ BHĀGAVATA PURĀṆA, a minor *Purāṇa*. It is devoted to the worship of Śakti. The work is divided into 12 chapters containing 18,000 verses.

The worshippers of Śakti consider this as one of the 18 principal *Purāṇas*, and to make place for it in the list of 18, exclude the *Bhāgavata-purāṇa* from the list of the principal *Purāṇas*.

DEVĪ CANDRA GUPTA, a fragmentary play discovered in early 1920s. It is attributed to Viśākhadatta. According to it, Samudragupta was succeeded by his weak elder son Rāmagupta (not by Candragupta, as mentioned in the contemporary epigraphs.) Rāmagupta had consented to surrender his wife Dhruvadevī to a Śaka tyrant. The honour of the queen was saved by his younger brother Candragupta who killed the Śaka, replaced his brother on the throne and married Dhruvadevī.

DEVĪ-MĀHATMYA, see *Caṇḍī* (1)

DEVNIMORI, a site on the Meshvo river in the Sabarkantha district of Gujarat contains the remains of a large Buddhist *stūpa* and monastery. They were excavated in 1959-62 by teams from Maharaja Sayajirao University of Baroda. The *stūpa* was a massive structure whose extant height was more than ten metres, resting on a platform 26 metres square.

The facade of the *stūpa* was adorned with terracotta Buddha images under arches resting on pilasters. Fragments of 17 such images, of which 13 could be reconstructed about fully, and three loose heads were recovered. The images are in the *dhyāna-mudrā* pose. They belong to the late Gandhāra period about AD 400 or later.

The monastery was 36 metres square. It was found in a much dilapidated condition.

The site of Devnimori was occupied from the second to the sixth century AD.

DEY, Nundo Lal was a member of the Bengal Judicial Service. He was the author of '*Civilization of Ancient India*' and several other works. His most important contribution to Indology was '*The Geographical Dictionary of Ancient and Medieval India*' (2nd. edition, London, 1927).

dGE-LUGS-PA, "the virtuous", name of the most important

41 Dhammacakkavattana Sutta

Buddhist sect of Tibet. The sect is usually known as 'the Yellow Hats' after the colour of the hats worn by members of the sect on solemn occasions. The sect was revitalized and reformed in the 14th century by Tson-kha-pa from the older sect bKa-gdams-pa. The Dalai Lama is the spiritual head of the sect. The sect is based on Yogācāra doctrines and lays great stress on learning, moral purity and discipline.

Dhaivata, the sixth of the octave. It is denoted by DHA. It is believed that Dhaivata has been devised after the sound or neighing of the horse. Its accent is *anudātta*.

Dhamanī, a tube or canal or duct of the human body. This term along with *śirā* or *hirā* is mentioned in the Atharva Veda (I. 17. 3; VII. 35, 2; etc.) which at one place says that there are hundreds of *dhamanīs* and thousands of *hirās*, and at another place says that there are thousands of *dhamanīs* and hundreds of *hirās* in the human body. The meaning of the terms is not clear in the Atharva Veda, but Caraka plainly regards them as ducts and thinks that different names are applied on account of their different functions. He says that the roots of the ten *dhamanīs* are in the heart. These carry throughout the body the *ojas*, by which all people live and without which they all die.

Suśruta says (III, 9.3) that some authorities believe that the functions of the *srota*, *śiras*, and *dhamanī* are identical, but this was not so. The function of the *dhamanīs* was only to carry sensations of sound, colour, taste, and smell; i. e., the *dhamanīs* were more like sensory nerves. The *dhamanīs*, according to Suśruta (III, 9.4) start from the navel.

Dhamār, also called Hori, is a mode of singing in Northern India. The theme of the songs is usually the story of Rādhā and Kṛṣṇa playing *Holi*, i. e., spraying colour and coloured water on each other. One peculiarity of this mode is that the rhythm is changed when any part or passage of a song is repeated.

DHAMMACAKKAPPAVATTANA SUTTA. Traditionally this is the first sermon of the Buddha. It was delivered at Rṣipatana near Vārāṇasī, on the full-moon day in the month of Āśāḍha. It contains the fundamental teachings of Buddhism, viz. the

necessity of avoiding the two extremes of sensual indulgence and fanatical asceticism; the four Noble truths (see Ārya-satyāṇi) and the Noble Eightfold path (see Ārya Aṣṭāṅgika Mārga).

DHAMMAPADA. It is the most popular religious work of the Buddhists. It contains 423 verses in 26 chapters, and is a collection of maxims on Buddhist ethics. A typical one, for instance, is "Enmity cannot be overcome by enmity, but by kindness. This is the eternal *dharma*." (I,5).

The work is considered so important by the Buddhists that no monk may be ordained in Sri Lanka unless he has mastered it. Buddhist sermons generally start in that country by taking a verse of the *Dhammapada* as the text.

The *Dhammapada* forms part of the *Khuddakanikāya* which is the fifth section of the *Suttaṭṭhaka*.

It appears that formerly there existed a Sanskrit *Dharmapada* also. The work is no longer extant. There are four Chinese works which may be considered as derived from the Sanskrit *Dharmapada*. Among these the one which approaches most nearly to the Pali *Dhammapada* was translated into English by Samuel Beal in 1878. This version contains 760 verses in 39 chapters.

DHAMMAPĀLA, an important Buddhist writer. He is said to have written commentaries on all the works left untreated by Buddhaghosa. Dhammapāla belonged to South India. Among his works are: *Paramattha-Dīpanī* and *Paramattha-Maṇjūsā*.

DHAMMASANGAṆI "Compendium of the Dhammas" is the first book of the *Abhidhammapiṭaka*. It deals with the classification and definition of the *Dhammas*, i.e., the psychological conditions and phenomena. The work presupposes a knowledge of the *Dhamma*, and claims only to be a manual for the study and use of advanced monks.

Dhammayutika-nikāya. It is one of the two main Buddhist sects of Thailand. 94% of the population of Thailand regard themselves as Buddhists. Theravāda Buddhism the religion of this country was introduced by some Siamese monks on their return from Sri Lanka where they had learnt this religion. A reform movement was initiated by king Mongkut, or Rāma

IV who at his accession in 1851 at the age of 47 was a Buddhist monk. As a result a reformed and more strictly disciplined sect known as the Dhammayutika-nikāya was formed. This has continued to be a powerful influence in Thai Buddhism to the present day. It co-exists on friendly terms with the main sect, Mahānikāya.

DHANADA "giver of wealth", Kubera, the god of wealth.

DHANAKAṬAKA, Dharnikot in Andhra, about 30 km. west of Vijaywāda. In about 200 BC Dhanakaṭaka was the capital of a dynasty known as the Andhras (in the *Purāṇās*) and Sātavāhanas (in the epigraphs).

DHANA NANDA. He was the last of the Nanda kings of Magadha, at the time when Alexander the Great invaded India. He was known to the Greek writers as Agrammes (q. v.) or Xandrames. Candragupta defeated him and established the Mauryan empire.

DHANAÑJAYA (1), an epithet of Arjuna. He was called by this name because (as he explained himself) he had conquered the wealth of all lands. *Mahābhārata*, IV, ch. 44.

DHANAÑJAYA (2) was the king of Kusthalapura in North Arcot district. According to the Allahabad inscription, Samudragupta, the Gupta Emperor defeated him during his South Indian campaign.

DHANAÑJAYA (3), author of *Daśarūpa*, a well-known work on dramaturgy. Dhanañjaya who practically re-edited *Bhārata-nāṭyaśāstra* is taken as an authority by later writers on the subject. Dhanika his commentator was his brother. They both lived in the court of king Muñja of Mālava in the 10th century.

DHAṆGA, (c. AD 950-99), was the greatest ruler of the Candella dynasty in Central India. He was the builder of some of the grander temples of Khajuraho.

DHANIKA was a minister of Utpaladeva (Muñja) of Mālava in the 10th century. He was the author of *Avaloka*, a well-known commentary of Dhanañjaya's *Daśarūpa*. Some think that he was identical with Dhanañjaya.

DHANIṢṬHĀ (ŚRAVIṢṬHĀ), "Wealthy (Most Famous)", is a *nakṣatra*. The stars comprising this *nakṣatra* are alpha, beta, delta, and gamma *Delphini*.

In astrology, its influence is considered malefic.

DHANUḤ, "Bow", is Sagittarius, the ninth sign of the zodiac. Varāhamihira in his *Bṛhajjātaka* (I, 8) gives *Taukṣika* as an alternate name of this sign. This may be compared with its Greek name *Tozeutes*.

Dhanurāsana, "bow-sitting", name of a posture in *Haṭhayoga*. One lies on the belly, and raises the head and feet to form a bow.

Dhanurveda, "science of archery", "military science". There is no book called 'Dhanurveda' in existence. The subject is, however dealt with in some detail in the *Agnipurāṇa* (ch. 249-252) and the *Viṣṇudharmottara purāṇa* (II, ch. 178-182).

It appears that the subject was taught by the *guru* to his pupils, or by great masters to their sons. For instance, Arjuna taught *dhanurveda* to his son Abhimanyu (*Mahābhārata*, Ādi P., ch. 221).

'Dhanurveda' is said to be an *upāṅga* of the *Ṛgveda*.

Dhanus, "bow", is in iconography an attribute of several gods. It is said to represent the destructive aspect of the notion of individual existence. In Buddhism the bow and arrow symbolize the chasing away of forgetfulness and neglect (of the law).

DHANVANTARI, name of a deity to whom oblations were offered in the north-east quarter. (*Manusmṛti*, III, 85)

Dhanvantari is also the name of the physician of the gods. He emerged from the 'Churning of the Ocean' bearing in his hands a cup of *amṛta*, the elixir of immortality. See *Amṛta-manthana*.

Dhanvantari was one of the first expounders of medical science (*Suśruta-saṃhitā*, I. 1).

DHANVANTARI NIGHAṆṬU, is the earliest extant medico-botanical dictionary. Its age is not known but the extant work cannot be older than the 8th century A.D., because it mentions

mercury whose use as a medicine started in India in that century. Amarasiṅha is said to have used this work in his *Kośa*. He must have thus used an older version of this work. According to an oft-quoted verse, both Dhanvantari and Amarasiṅha were among the nine jewels in the court of the legendary king Vikramāditya.

DHĀRĀ, modern Dhār, is about 50 kilometres west-southwest of Indore. From the 9th to the early 14th century, it was the capital of the Paramāra dynasty. During the rule of Muṇja Vākpati (974-95), Sindhurājā (995-1010) and Bhoja (1010-53), Dhārā was recognized throughout India as a seat of learning. These monarchs were scholars and literary composers themselves. They were patrons of literature, and drew all the talents of India to their courts.

Practically no buildings or ruins of that period exist now. Their remains have been used to construct mosques and other buildings. Rājā Bhoj's school is a mosque made out of the Hindu remains in the 14th or 15th century. Its present title is a misnomer, derived from the numerous slabs containing rules of Sanskrit grammar which have been used to pave the floor. It stands on the site of an old temple. The Lāt Masjid takes its name from an iron pillar (*lāt*) which is lying outside. See 'Iron Pillar at Dhar'.

Dhāraṇā, "concentration". "Concentration (*dhāraṇā*) is the steadfastness of mind" (*Yogasūtra* of Patañjali, III, 1). It is one of the eight practices for controlling the mental states. See *aṣṭāṅga-yoga*.

"In his old age, Raghu went to a lonely spot for practising *dhāraṇā*." (*Raghuvamśa*, VIII, 18).

Dhāraṇī, in Mahāyāna Buddhism, a protective magic formula containing meaningless conglomeration of syllables (*'sara sara, suru suru, java java, jivi jivi'*, etc.), occasionally containing one or two intelligible words. The *dhāraṇīs* are taught for the protection and shelter of teachers.

Dhāraṇīs are also a group of Mahāyāna goddesses twelve in number. They have mystical or magical powers.

DHARAṆĪ GĪTĀ, "Song of Earth". Verses 128 to 136 of Chapter

XXIV Book IV of the *Viṣṇupurāṇa* are called *Dharaṇi Gītā*. These verses were recited by Earth. Generation after generation kings have in their vanity thought of possessing the whole earth. As Death devoured them their successors also thought in the same manner. Earth says that she was amused at their folly, but at the same time felt pity for them.

DHARASENA. Four kings of the Maitraka dynasty of Valabhī had this name. This dynasty attained royal power after the decline of the Guptas. Dharasena IV was the son of the daughter of Harṣavardhana.

Dharma ("law, usage, moral law, justice, all that which is established or firm"). The word cannot be rendered exactly in English or any other language. In most Ṛgvedic passages *dharma* means 'religious ordinances or rites' and in rare cases 'fixed principles or rules of conduct'. The *Manusmṛti* defines *dharma* as follows: "Know *dharma* to be that which is followed by the learned, and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affection." (II, 1)

In his *History of Dharmaśāstra* (I, p. 3) P. V. Kane gives the most prominent meaning of the term *dharma* as 'the privileges, duties and obligations of a man, his standard of conduct as a member of the Aryan community, as a member of one of the castes, as a person in a particular stage of life'.

In the Buddhist sacred texts the word *dharma* has several senses. It often means the whole teaching of the Buddha, and as such forms part of the *triratna*, and is also conceived as a deity and worshipped in an anthropomorphic form. Another meaning peculiar to the Buddhist system is 'an element of existence, i.e. of matter, mind and forces.'

In Jainism, *dharma*, has a meaning which is different from what it is in other systems of Indian philosophy. In Jainism, *dharma* is the medium of movement. It is something like water to a fish. *Dharma* cannot make the soul or matter move; but if they are to move, they cannot do so without the presence of *dharma*,

DHARMA, the god of law and justice; also, a name of Yama, the god of death.

Pāṇḍu, the husband of Kuntī, had been cursed that he would die if he indulged in sexual intercourse. He wanted to have a son. Kuntī had the power of summoning any god she wanted. On the advice of Pāṇḍu, Kuntī summoned Dharma, and had a son by him. This son was Yudhiṣṭhira. (*Mahābhārata*, I, ch. 123)

DHARMABINDU, a manual of practical morals and asceticism by the Svetāmbara Jaina author Haribhadra (c. 9th century). It is in three sections: the first treats of the duties of a layman, the second of the duties of the monks, and the third of the bliss of the saint in *nirvāṇa*.

Dharmacakra, (Pali, Dhammacakka), "Wheel of the Law". The emblem of Buddhism as the system of cycles of transmigration. Thus the propagation of Buddhism is called "turning the wheel of Law".

DHARMACAKRA-LOKEŚVARA, name of a variety of Avalokiteśvara.

DHARMACAKRA-MAÑJUŚRĪ, name of a form of Mañjuśrī (q.v.).

Dharmacakra-mudrā (or *dharmacakra-pravartana-mudrā*) "gesture of setting in motion the wheel of the Law". Name of a handpose alluding to the Buddha's first sermon at Sarnath in the Rṣipatana park. In this pose the right hand is held before the chest with the tips of the thumb and index finger joined to touch one of the fingers of the left hand, which is turned palm inwards. Another name : *vyākhyāna-mudrā*.

DHARMA-CAKRA-PRAVARTANA-SŪTRA. See under the Pali name *Dhammacakkapavattana Sutta*

Dharmadhātu, "Law-world", all-encompassing space, the element of law or of existence. (Buddhist)

DHARMADHĀTU LOKEŚVARA, a variety of Avalokiteśvara.

Dharmadhvaja Jātaka (1), This is the 220th story of the *Jātaka*. This was related after Devadatta had tried to kill the Master. In former times Yaśaḥpāṇi was the ruler of Vārāṇasī. He had a general called Kālaka who also worked as the Chief Justice.

Bodhisattva was then the priest of this king. His name was Dharmadhvaja. Kālaka as a judge used to accept bribes. So the king made Dharmadhvaja the Chief Justice. This enraged Kālaka whose illegal income was now stopped. He told the king that his priest was becoming very popular, and was thus becoming dangerous to the king himself. Kālaka advised that the priest should be killed. When the king said that Dharmadhvaja could not be killed without some valid reason, Kālaka suggested that the priest should be assigned some impossible tasks and if he failed to perform them it would be a valid excuse to condemn him to death. So Dharmadhvaja was asked successively to build gardens, palaces etc. in one night each. With the help of Śakra, the king of gods, who wanted to save a good man, the priest accomplished all these. Then Kālaka suggested to the king that the priest should be asked to get a man having all the four great qualities to look after the gardens and palaces, etc. Now Dharmadhvaja knew that not even Śakra could produce such a person. So he went to the forest to commit suicide. But Śakra appeared before him and told him that the king's jeweller was such a person who had no envy, anger or affection, and who never drank. So Dharmadhvaja came and told the king about this jeweller. By this time the king had found out the truth. His other courtiers were also enraged and they killed Kālaka. In that life Devadatta was Kālaka.

Dharmadhvaja Jātaka (2). This is 384th story of the *Jātaka*.

In former times Bodhisattva was born as a bird in an island. A crow which was being carried in a boat as a *disākāka* (See Baveru Jātaka) flew to this island when the boat was wrecked. He saw the many eggs and young birds in that island, and wanted to eat them. So he stood on one leg, and closed his eyes. The other birds who saw him asked the reason for this. The crow replied that he was an ascetic and lived only on air. The birds thought that he was trustworthy, and next morning while flying away for feeding they left their young ones and the eggs for the crow to guard. The crow started eating as many eggs and young ones as he could as soon as the birds left. Then he again adopted the pose of an ascetic. This happened for a number of days. Bodhisattva noticed the reduction in the

numbers of the eggs and the young birds since the arrival of the crow. So he kept a watch on the crow from a distance. When he saw what the crow was doing, he called the other birds and killed the crow.

DHARMAGUPTA (1), founder of the Dharmaguptaka sect, a branch of the Mahīśāsaka school of Buddhism. His period is not definitely known; he might be assigned to the 3rd century BC.

DHARMAGUPTA (2), (Chinese: *Ta-mo-kiu-to*), was a native of Lāṭa in Western India. He was educated in Kanauj, and lived for sometime in the Ṭakka and Kāpiśi countries. He then went to China by the Central Asian route, and reached Ch'ang-ngan in AD 590. He translated there ten Buddhist texts into Chinese. He died in Lo-yang in 619.

Dharmaguptaka, a Buddhist sect which branched out of the Mahīśāsaka (q.v.) school near about 100 BC. The sect claims its origin to Maudgalyāyana, one of the first disciples of the Buddha. Its actual founder was perhaps Dharmagupta. The sect held that the Buddha was not part of the *saṅgha*, and a gift given to him was infinitely superior to one given to the *saṅgha*. It added two new "baskets" (*piṭakas*) to the regular *Tripiṭaka*, viz., *Bodhisattvapiṭaka* and *Dhāraṇīpiṭaka*. The sect emphasized the cult of the *stūpa*.

Dharma Jātaka. This is the 457th story of the *Jātaka*.

Formerly when Brahmadaṭṭa was the king of Vārāṇasī, Bodhisattva was born in one of the heavens as a divine being. His name was Dharma. Devadaṭṭa was also born at that time. His name was Adharma. Once Dharma with his companions, was passing through the sky, spreading the message of righteous deeds throughout the world. Devadaṭṭa was also going in his chariot with his companions. As the two chariots met, the two sets of companions urged each other to make way, but Devadaṭṭa would not listen. Then Dharma spoke that righteousness was above everything, and if Adharma would not give way to him he would go to hell. As soon as Dharma had uttered these words, Adharma with his chariot was consigned to hell.

Dharmakāya, “Law-body, or Truth-body”, one of the three bodies of a *buddha*. In this body the *buddha* lives in *nirvāṇa*. See *Trikāya*.

Dharmakāya is described as the essential spiritual body of a *buddha*, free from birth and death; it is formless and beyond the three realms of desire, form and formlessness. It is visible to *buddhas* only.

DHARMAKĪRTI. An important Buddhist logician of the seventh century. His work *Nyāya-bindu* has survived in Sanskrit, but his *Pramāṇavārtika* exists only in Tibetan translation.

Dharmakīrti was born in a Brāhmaṇa family in the Cola country in South India.

Dharma Mahāmātra. A cadre of senior State servants, for looking after religious matters. Aśoka says in his Fifth Rock Edict that he had created this cadre in the 14th year of his reign, and that such a cadre did not exist before. The duties of these officers were also prescribed in this Edict. These were, mainly, to look after and protect the religious persons belonging to the various faiths.

DHARMANĀTHA was the 15th *tīrthaṅkara* of the Jains. His symbol is *vajra*. His *yakṣa* and *yakṣiṇī* are Kinnara and Kandarpā or Mānasī.

DHARMAPADA, (“Religious Sentences”), a Buddhist religious work. See *Dhammapada*.

Dharmapāla, “guardian of the Law”, a kind of deity in Lamaism. The Dharmapālas are actually benevolent deities, but represented as hideous and ferocious in order to instill terror in the evil spirits. Originally, however, they were malignant deities of Tibet. The saint Padmasambhava conquered them in the 8th century and forced them to take an oath promising to protect Buddhism and the Buddhist faith.

The Dharmapālas are eight in number. They are: Beg-tse, Brahmā (or Sītabrahmā), Hayagrīva, Vaiśravaṇa (an epithet of Kubera), Mahākāla, Śrīdevī, Yama, and Yamāntaka.

These eight protectors are venerated by the various sects of Tibetan Buddhism, although some might be singled out for

special worship. For example, Śrīdevī (dPal ldan lha mo) and Yama (gShin rje gshed) are special protectors of the 'Yellow Hat' (dGe-lugs-pa) sect, while the Sakya-pa sect worship certain forms of Mahākāla. Hayagrīva ("the horseheaded one") is the protector of religious law, and patron deity of the horse-traders of Tibet.

DHARMAPĀLA (1) (fl. c. AD 500), was a Buddhist scholar. He belonged to the school of Vasubandhu. His most important work is a commentary on the *Vijñaptimātratā-Siddhi*.

DHARMAPĀLA (2) (c. 770-810) was the second king of the Pāla dynasty of Bengal and Bihar. His capital was Pāṭaliputra. He had for sometime made himself the master of most of northern India. He was an ardent Buddhist. He founded the famous monastery and college in Vikramaśilā (Bhagalpur district) and also the Somapura-vihāra near Paharpur (Rajshahi district).

DHARMARĀJA (1), "Law-king". An epithet of Yama as the judge of the dead. Also an epithet of Yudhiṣṭhira.

DHARMARĀJA (2), author of the *Vedānta-paribhāṣā* a manual of the *Vedānta*, according to the Śāṅkara school. Dharmarāja belonged to the 16th century.

DHARMARAKṢA, or Dharmaratna, one of the first two Buddhist missionaries who went to China. The other was Kāśyapa Mātāṅga (q. v.).

DHARMĀRĀṆYA. According to the Buddhist records this is a place about 7 km. from Bodhgayā. Many other places also are called by this name. Among them are : 1. portions of the districts of Balia and Ghazipur in U. P., 2. Moharapura about 25 km. north of the Vindhyachal town in U. P., 3. A place about 6 km. south-east of Kota on the banks of the Chambal. This last place is also called Kanva-āśrama. According to the *Rāmāyaṇa* I, ch. 32, a city called Dharmārāṇya was founded by Amūrtarājā, son of Kuśa, son of Svayambhū.

DHARMA-SANGRAHA, a short and useful glossary of Buddhist

technical terms. It is attributed to Nāgārjuna. It has come down in Sanskrit.

DHARMAŚARMĀBHYUDAYA is the story of Dharmanātha the 15th Jaina *tirthaṅkara*. It is in the form of an epic poem in imitation of Māgha's *Śiṣupālavadha*. The period of its author Haricandra is not definitely known, but he must have flourished after AD 900.

Dharma-śāstra (303 BC-AD 500). This is a comprehensive term for all literature which lays down the domestic and social duties and rights, as well as the civil and criminal laws of all the people. The *Dharma-śāstra* literature is extensive and continued to be written upto about AD 500.

After this and until recently we had many writers who wrote commentaries on these *Dharma-śāstras* and made digests of them. In order to distinguish the *Dharma-śāstras* from their commentaries, etc, the former are generally called *smṛtis*. For instance, Manu's *Dharma-śāstra* is generally called the *Manusmṛti*. The total number of *Dharma-śāstras* that were compiled is unknown. Yājñavalkya names 20; the *Padma-Purāṇa* has a list of 36 names; while a later author Kamalākara refers to over 100 *smṛtis*. The authors of the 20 *smṛtis* named by Yājñavalkya were the following: Manu, Atri, Viṣṇu, Hārita, Yājñavalkya, Uśaṇas, Aṅgiras, Yama, Āpastamba, Samvarta, Kātyāyana, Bṛhaspati, Parāśara, Vyāsa, Śaṅkha, Likhita, Dakṣa, Gautama, Śatatapa, and Vaśiṣṭha.—*Yājñavalkya-smṛti*, I,4. P.V. Kane at the end of the first volume of his *History of Dharmaśāstra* gives a list of works on *Dharma-śāstra* containing names of 5,000 works in 170 pages.

Not all the *smṛtis* agree on all the points. The problem, at least in theory, has always been what to do when two or more *smṛtis* disagree on a certain point. The solution was suggested by Yājñavalkya: "When two *smṛtis* disagree, that which follows equity guided by the people of old should prevail."—(*Ibid.* IV,20).

In practice, however, people rarely went by the *smṛtis*. Mostly they followed customary laws of their castes or localities, and as for authoritative texts, they depended on the digests and commentaries of *smṛti* works. For instance, in the matter of succession to an estate, Bengal followed the *Dāyabhāga* system

of Jimutavāhana who wrote a digest based on several *smṛtis*, while the rest of India followed the *Mitākṣarā*, a commentary on the *Yājñavalkya-smṛti* by Vijñāneśvara.

The *Dharma-sāstras* and their commentaries have lost most of their applicability since the enactment of various provisions regarding Hindu Marriage, Succession, etc., since 1955. The new laws still recognize certain customary rites, e. g., for solemnizing marriages. Similarly for succession, *Mitākṣarā* is still retained though in an attenuated form.

DHARMA-SĀVARṆĪ. He is of the 11th of the 14 Manus, or progenitors of mankind. Manus are also the rulers of the earth, and each holds sway for a period of 306,720,000 years. The present is the period of the 7th Manu. Thus Dharma-sāvarṇī will appear many ages hence.

DHARMASINDHU SĀRA, also known as *Dharmābdhisāra* is a large work by Kāśinātha Upādhyāya. The work, compiled in 1792, is considered as authoritative on rituals and religious matters in the Deccan. The author states that he has based his work on the earlier digests, and especially on the *Nirṇaya-sindhu*, and that he has not gone back to the original *smṛtis*.

DHARMĀŚOKA, the name given to Aśoka after his conversion to Buddhism.

Dharma-sūtra, a part of the sixth *Vedāṅga* known as *Kalpa*. *Dharma-sūtras* deal with social and religious duties of man. They are thus the precursors of the metrical *Dharmaśāstras* of the later days. *Dharmasūtras* pertaining to only two Vedic schools are still extant. These are :

Sāma Veda (Rāṇyāniya branch)—Gautama;

Kṛṣṇa Yajurveda—Baudhāyana, Āpastamba, Hiranya-keśi, and Vaikhānasa.

Several other *Dharmasūtras* are known from quotations.

The *Dharmasūtras* are also known as *Sāmāyā-cārika-sūtras* because they deal with customs of everyday life.

DHARMA THĀKUR or Dharma-rāya is a folk deity of the Rāḍha country (parts of West Bengal). In fact he is the 'high-god'

of that area. Dharma-thākur may be worshipped in the form of a stone, or a wooden votive slab, etc., i. e. no particular form is prescribed for him. Animal sacrifice is a necessary part of the worship. For barren women he is a fertility god. As to his origin some trace him to a degenerate form of Buddha worship. Others think that he was a pre-Aryan or a tribal god.

DHARMAVAṆSA (also, Dharmawangsa), a Hindu king of eastern Java from c. 991 to c. 1007. The *Mahābhārata* was translated into the Javanese during his time. He developed a legal code which is still in use in Bali.

He attacked the Sumatran kingdom of Śrīvijaya and was killed in the battle. The Sumatran forces then retaliated and decimated Eastern Java. (The kingdom was restored by his son-in-law Airlangga.)

Dhātu, "element" or "primitive matter". In this sense ordinarily 5 are counted. These are *ākāśa* (space); *anila* (air); *tejas* (fire); *jala* (water); and *bhū* (earth). Yājñavalkya adds *Brahma* and the Buddhists add *vijñāna*.

In medicine, ordinarily, *dhātu* means one of the seven fluids: *rasa* (chyle), *rakta* (blood), *māṃsa* (flesh), *meda* (fat), *asthi* (bone), *majjā* (marrow), and *śukra* (semen). Food is first converted into chyle, and then *dhātu* by *dhātu* it is converted finally into semen in the case of men, and menstrual blood in the case of women, (*Suśruta-saṃhitā*, I, 14). The whole thing takes a month.

The term *dhātu* is also used in the sense of *doṣa* (q. v.).

DHĀTUPĀṬHA, name of a ancient list of grammatical or verbal roots ascribed to Pāṇini; an accessory to the *sūtras* ("aphorisms") of a Sanskrit grammar.

DHAULI is near Bhuvaneshwar. Here on an isolated rock, there is a gigantic sculpture representing the forequarters of an elephant. This is one of the earliest known sculptures in the round in India. Aśoka edicts are also carved on this rock. But at this place (and also at Jaugada in the Ganjam district), two separate edicts occupy the place of the 11th, 12th and 13th edicts of the series as found elsewhere. These two edicts

were specially written for the people of Kaliṅga, a country which was conquered by Aśoka in the 8th year of his reign.

DHAUMYA was the family priest of the Pāṇḍavas. The Pāṇḍavas had made him their family priest on the advice of a *gandharva* (*Mahābhārata*, I, ch. 183).

DHAVALAPURĪ, modern Dholpur in Rajasthan. It was the capital of Caṇḍamahāsena, a member of a branch of the Cāhamāna family, in AD 842.

DHENUKA was the name of a demon who had the shape of an ass. He used to stay near a palmyra grove in Vṛndābana, and would not allow anybody to come near it. Balarāma on the request of his friends, killed the demon. *Bhāgavata-Purāṇa*, X, ch. 13).

Dhenu-mudrā "cow-handpose". In this *mudrā* the fingers are put together in such a way as to imitate the udder of a cow. It is one of the *pañca-mudras* ("five handposes") to be made when presenting offerings to an image.

DHĪMĀNA, and his son Vitapāla are mentioned by the Tibetan historian Tārānātha as founders of a school of sculpture, bronze-casting and painting in Bengal. They flourished in the 9th century when the Pālas reigned.

Dhira-lalita, **Dhira-śānta**, **Dhīrodātta**, **Dhīroddhata** are the four kinds of heroes of a drama or a poetic composition. See *Nāyaka*.

ḌHOLĀ-MĀRU RĀ DOHĀ. This is an ancient ballad written in Old Western Rājasthānī language. It relates how Ḍholā, a prince of Narvar, brought back to his city his bride Māru to whom he had been betrothed in their childhood. She was living with her parents in the faraway desert city of Pugal. Ḍholā had to overcome the stubborn resistance, wily tricks, and supplications of his second wife, the proud princess Mālvānī. The ballad contains some pathetic songs on the theme of *viraha*, the torment of separation of a loving wife away from her spouse, which increases with the coming of the rains.

Dhona-sākha Jātaka. This is the 353rd story of the Jātaka. It was related in connection with a cruel prince named Bodhi. He had a beautiful palace made by an architect, whom later he blinded lest he make another palace as beautiful for somebody else.

In former times Bodhisattva was a renowned teacher in Takṣaśilā. Brahmādatta-kumāra a son of Brahmādatta the king of Vārāṇasī was his pupil. Bodhisattva had noticed that the prince was cruel by nature, and had advised him to correct himself. In course of time the prince became the king of Vārāṇasī. His priest was a very cruel person. In his ambition to become the priest of all the Jambu-dvīpa, he asked the king to invade the other kingdoms. In a short time he had conquered a thousand kings, and made them his prisoners. But he could not conquer the kingdom of Takṣaśilā. So he asked his priest for advice. The priest replied that the only way was to take out the eyes of the imprisoned kings, and to worship the god of the ficus tree with these and the flesh of the kings. The king Brahmādatta-kumāra did as advised by the priest. Then he started his attack on Takṣaśilā. Suddenly a *yakṣa* came down and extracted one of his eyes. The king in pain came back to the ficus tree, and lay down under it. A vulture was eating some flesh sitting on one of the branches of the tree. He let fall a sharp piece of bone which struck the other eye of the king and made him completely blind. Then the king remembered the advice of his teacher.

DHOYĪ, a court poet of king Lakṣmaṇa Sena (1178-1205) of Bengal. He was the author of the *Pavana-dūta* in which Kuvalayavati, a Gandharva maiden of the Malaya hills sends the wind as a messenger to Lakṣmaṇa Sena.

Pavana-dūta was one of the many *dūta-kāvya*s composed in imitation of Kālidāsa's *Megha-dūta*.

DHRṢṬADYUMNA. He was the brother of Draupadī and the commander-in-chief of the Pāṇḍava armies in the battle of Mahābhārata. He killed Droṇa, and was killed by Droṇa's son Aśvatthāman in the night after the 18 days of battle were over. *Mahābhārata*, X, ch. 8.

DHṚTARĀṢṬRA was the father of the Kauravas whose war with their

cousins, the Pāṇḍavas, is the theme of the *Mahābhārata*. He was born blind and so the throne of Hastināpura passed on to his younger brother Pāṇḍu. Pāṇḍu died leaving behind him five sons of whom Yudhiṣṭhira was the eldest. The succession was contested by Dhṛtarāṣṭra's eldest son Duryodhana. This culminated in the battle in which Pāṇḍu's sons were victorious. Before the battle started, Vyāsa had predicted to Dhṛtarāṣṭra the death of all his 100 sons in the battle and the victory of the Pāṇḍavas. Vyāsa had also offered to him the power of seeing the battle. But Dhṛtarāṣṭra refused to see with his own eyes all his relations being destroyed. He asked, instead, that Sañjaya, his courtier, be given supernatural powers to see the battle sitting in his court. Sañjaya related to Dhṛtarāṣṭra everything that happened on the battlefield including what each person spoke or even thought.

Dhrupada (also, Dhurpad), a mode of singing in classical northern Indian music. It is the oldest among the three current modes: Dhrupada, Kheyāl, and Ṭappā. Dhrupada mode is first said to have been introduced by Raja Mānsingh of Gwalior in the 16th century. Tānsen was a great Dhrupada singer.

DHRUVA ("immovable"), the pole-star. According to the *Viṣṇu-Purāṇa* (I, chs. 11-12), Dhruva was the son of king Uttānapāda by his wife Sunīti or Sunṛtā. The king's other and the favourite wife Suruci declared that her son should alone succeed to the throne. Dhruva then left home at the age of four or five and went through a course of austerities and obtained the favours of Viṣṇu who raised him to the sky as the pole-star. A bridegroom should point out the star Dhruva along with Arundhatī (q. v.) to his newly wed wife, as examples of steadfastness.

DHRUVASENA II BALĀDITYA, a Maitraka king of Valabhī. According to Hiuen Tsang who visited India during his reign, he was a son-in-law of Harṣa-vardhana. He was of shallow mind and hasty temper, but a sincere believer in Buddhism.

Dhūmakāri Jātaka This is 413th story of the Jataka.

In former times Dhanañjaya, a king of the Yudhiṣṭhira gotra, ruled over the Kuru kingdom from his capital Indraprastha.

He used to prefer newly arrived people as his soldiers, rather than his old warriors. Once the border people rebelled. The new comers thought that the old soldiers should fight them; the old soldiers in their turn thought that the new comers should fight; with the result that no one fought and the king was defeated. Then Dhanañjaya asked Bodhisattva who was his minister whether such things have happened before. Bodhisattva then told him the following story.

Formerly a Brahmana named Dhūmakari used to keep a herd of goats, and lived happily on their milk. But once he saw a herd of golden *śarabhas* (a mythical beast with eight legs) and liked them so much that he started looking after them neglecting his goats. But in the autumn, the *śarabhas* went back to the Himālaya, and by that time all his goats had died of neglect.

DHŪMĀVATĪ ("smoky"), name of one of the *Mahāvīdyās*, which are a class of personifications of the Śakti or female energy of Śiva. She is a personification of Dāruṇarātrī, "Night of Frustration".

Dhun (from *dhvani*=sound). This is a light air or a mixture of sweet melodies free from the formal discipline of a *rāga*.

DHUNḌUKANĀTHA (c. 15th cent.). Author of the medical treatise called *Rasendracintāmaṇi*.

DHŪRJATĪ, an epithet of Śiva. The meaning of the word is given in various ways: loaded with matted hair; one who bears the burden of the three worlds; one whose matted locks are dark red.

DHŪRTA-SAMĀGAMA "Assemblage of rogues". A comedy by Śekhara or Jyotirīśvara. Anaṅgasenā is a beautiful courtesan. A religious mendicant, his disciple, a Brāhmaṇa, a court jester, etc., all want to possess her and plot and counterplot against each other.

Dhvaja, "banner, flag, pole, votive column". It is used as an attribute of the gods in all Indian religions. The flag bears the *vāhana* (vehicle, mount) of the god.

Dhvaja-viheṭha Jātaka. This is the 391st story of the *Jātaka*. In former times Bodhisattva was Śakra (the king of heaven). In

those days a *vidyādhara* used to visit the queen of Brahmadatta the king of Vārāṇasī, for evil purpose, at night. The queen reported this to the king who advised her to make a mark on his back. Next day the king sent out his men in search of the marked person. The *vidyādhara* was noticed by these men practising austerities in a cremation ground, but he flew away when he saw the king's men. They reported to the king that the marked man was an ascetic. The king in his rage ordered all ascetics to be banished from his kingdom. Thus nobody remained on earth to give good advice to householders. This reduced the numbr of new-comers to heaven. Śakra noticed this. He took a *pratyekabuddha* with him to the king and was able to convince the king that not all ascetics were bad people.

Dhvani. This word literally means the sound we continue to hear for sometime after a bell is struck. But the *dhvani* of poetics is usually translated into English as 'tone' or 'suggestion'. The theory of *dhvani* was introduced by Ānandavardhana who said that *rasa* (q. v.), that is a sentiment which was the soul of poetry could not be created in the mind of the reader (or the audience in the case of a drama) by expressing it in so many words. It has to be created by some suggestion. This suggestion may be of a thing, or of a figure of speech, or of a *rasa*. The last was the best of the suggestions.

The stock example of *dhvani* given by later commentators is the following stanza:

*Vikriya vispaṣṭamukhena vālā mālākṛtaḥ kairavakorakāṇi,
Vikretukāma vikacambujāni celāñcalenānamāvṛṇṇoti.*

"Having sold the *kairava* buds with her face unveiled, the gardener's daughter desirous of selling full blown lotuses, covers her face with the border of her garment."

The *kairava* buds open out in the presence of the moon while the lotus closes its petals. Hence she uncovers her face while selling the *kairava* buds, but veils it at the time of selling the full blown lotuses, lest they become shrunk into buds. (All this just to suggest that her face is as beautiful as the moon.) The suggestion in this example is that of a figure of speech, a simile in this case. It is, however, the third variety, *rasadhvani* which is the heart of Ānandavardhana's theory of poetics. This is when an emotion, or an imaginative experience (*rasa*) is sugges-

ted in a poem. A successful poem awakens the sensitive reader (*sahṛdaya*) to the beauty of love without being too obvious or crude, without directly naming the emotion.

DHVANIKĀRA, supposed author of the *kārikā* (memorial verses) portion of the *Dhvanyāloka*, (q. v.). If Dhvanikāra (whatever his actual name might have been) actually existed, he should belong to the 8th century or earlier.

Dhvani-kāvya, poetry in which the suggested sense predominates and supersedes the expressed. "The learned call that kind of poetry *dhvani* in which the (expressed) word and sense, subordinating themselves, manifest that (other suggested) sense." *Dhvanyāloka*, Kārikā, I, 13.

See also *Citra-kāvya*.

Dhvani sampradāya. This school of poetics was started by Ānandavardhana with his *Dhvanyāloka*, considered by most scholars as the single greatest work on literary criticism in Sanskrit. The commentator of *Dhvanyāloka* was Abhinavagupta (9th-10th century).

DHVANYĀLOKA (also called *Kāvya-loka* or *Sahṛdayāloka*). The theory that the soul of a poetic composition was *dhvani* (q. v.) was given an authoritative shape for the first time in this work. However, the work does not claim to be the first exposition of this theory, for it is stated in the very first verse of the work that the theory was taught by earlier thinkers.

The work consists of *kārikās* i. e., (memorial verses), and *vṛttis* (exposition), generally in prose. Ordinarily the whole work is attributed to Ānandavardhana. But in his commentary of this work, Abhinavagupta sometimes distinguishes between Kārikākāra ("author of the *kārikās*") and Vṛttikāra ("author of the *vṛttis*"). From this it has been thought that Ānandavardhana was the author of the *vṛtti* portion only, and the *kārikās* were written by some anonymous author. The name Dhvanikāra for this anonymous author was first used by Mammaṭa (11th century).

DHVANYĀLOKA LOCANA, a commentary on the *Dhvanyāloka* by Abhinavagupta. See *Locana*.

Dhyāna (Pali: *jhāna*), meditation, especially profound and abstract religious meditation. In Buddhism *dhyāna* is a technical term for progression through certain mental states. Usually four stages are distinguished: concentration of mind on a single subject; mental and physical joy and ease; then a sense of ease only; and finally a sense of perfect clarity and equanimity. The experience thus achieved is regarded as means to further religious progress.

The word *jhāna* has passed into Chinese Buddhism as Ch' an, and from there to Japan as Zen.

Dhyāna is one of the eight practices for controlling the mental states, in Patañjali's *Yoga-sūtra*. "*Dhyāna* (meditation) is the continuation there of the mental effort (to understand)" (III, 2). Vyāsa, the commentator, explains the above *sūtra* as, "Meditation is the continuance, i. e., the unchanging flow of the mental effort to understand the object of meditation, there being absence of desire to understand anything else at that time."

See also *aṣṭāṅga-yoga*, and *dhāraṇā*.

DHYĀNAGRAHA, a work in 72 verses in the *Āryā* metre by Brahmagupta (7th century). The work is not extant, and it is not even known whether it was on astronomy or astrology; but the author wrote elsewhere (*Brāhmasphuṭa Siddhānta*, ch. 24) that the work was important and should be communicated to one's pupils secretly.

Dhyāna mudrā, "meditation handpose", gesture of meditation expressed while in *dhyāna-āsana*; hands in the lap, one over the other, palms upward, thumbs touching.

Dhyān-āsana "meditation sitting". The two legs are firmly locked with both soles visible. It is the characteristic sitting attitude of the Dhyāni-Buddhas. It is also called *Vajraparyāṅkāśana* or *Vajrāsana*.

Dhyāna-śodhana Jātaka. This is the 134th story of the *Jātaka*. In former times when Brahmadatta was king of Vārāṇasī, Bodhisattva, a teacher, had at the time of his death, uttered the words "Neither *saṃjñā*, nor non-*saṃjñā*." While his students were debating about the meaning of the words, Bodhisattva

came down from heaven and from the sky said, “*Sanjñā* and non-*sanjñā* are both causes of sorrow, and should be abandoned.”

(*Sanjñā* = perception, is one of the five *skandhas*.)

Dhyāni-bodhisattva, “meditation *bodhisattva*”, a name for a spiritual *bodhisattva* who is an emanation of a *dhyāni-buddha*. Usually no distinction is made between the terms *dhyāni-bodhisattva* and *bodhisattva*. The Mahāyānists name five *dhyāni-bodhisattvas*. They are: Samantabhadra, Vajrapāṇi, Ratnapāṇi, Padmapāṇi who is same as Avalokiteśvara, and Viśvapāṇi. The present period is that of Avalokiteśvara, the saviour of the period being the historic Buddha.

In Lamaism there is an additional group of eight or ten *dhyāni-bodhisattvas*.

Dhyāni-buddha, “meditation *buddha*”, a term for a spiritual *buddha* who is an emanation of Ādibuddha. These *buddhas* which are peculiar to the Mahāyānists are wholly anomalous for they are eternal and never were *bodhisattvas*. There are five *dhyāni-buddhas*: Vairocana, Akṣobhya, Ratnasambhava, Amitābha, and Amoghasiddhi. They have female counterparts, called Tārās, or Śaktis. The respective Tārās are named, Vajradhātviśvarī, Locanā, Māmakī, Pāṇḍarā, and Tārā.

DIDDĀ, queen of Kashmir (AD 980–1003). When Abhimanyu, Diddā's son and king of Kashmir, died in 972, his three infant sons succeeded one after another to the throne; but Diddā as the regent put them all to death before they became major, and herself became the ruling queen of Kashmir in 980. (*Rājatarāṅgiṇī*, VI, vv. 292–332)

Digambara “sky-clad”. One of the two main sects of Jainism. The other is Śvetāmbara. There is little in the way of doctrinal difference between the two sects, but the Digambaras tend to be more conservative of the two. Thus they prescribe that their monks remain nude. The images of the *tirthaṅkaras* that they worship in their temples are also nude, and do not bear any ornaments. The Digambaras also do not recognize the written canon on grounds of its being hopelessly corrupt in transmission. While the Śvetāmbaras employ Brāhmaṇas for carrying on the

daily ritual worship, the Digambaras do not employ non-Jainas for that purpose, in their temples.

While the Śvetāmbaras are mainly concentrated in Gujarat and Western Rajasthan, the Digambaras are thinly spread out all over India.

Dig-gaja, “the elephant of the (eight) direction (s)”, the name given to an elephant accompanying a *dikpāla* (q. v.). Their names are :

Direction	<i>Dikpāla</i>	<i>Diggaja</i>
East	Indra	Airāvata
South east	Agni	Puṇḍarika
South	Yama	Vāmana
South west	Sūrya	Kumuda
West	Varuṇa	Añjana
North west	Vāyu	Puṣpadanta
North	Kubera	Sārvabhauma
North east	Īśāna or Candra	Supratika

Sometimes, as in the *Rāmāyaṇa* (I, ch. 40), there are only four *diggajas* who support the earth. They are: Virupākṣa (east), Mahāpadma (south), Sumanā (west), and Bhadra (north).

Dighabhāṇakā, reciters of the *Dighanikāya* in Sri Lanka.

DĪGHANIKĀYA “Collection of long sermons”. The collection exists in Pāli. The Mahāyānist collection which was in Sanskrit and now exists only in Chinese translation was called *Dirghāgama*. The work consists of a collection of discourses. These are either speeches of the Buddha (sometimes also of one of his disciples), preceded only by short introductions, in which are related where and on what occasion the Buddha made the speech, or they are dialogues with narrative outlines (*Itihāsa*-dialogue).

The *Dighanikāya* deals with ethical questions, such as virtue, concentration of mind, insight which lead to *arhathood*, the ideal of devout life, etc.

The numbers of *suttas* and *sūtras* in the *Dighanikāya* and the *Dirghāgama* are 34 and 30 respectively. Of these 27 are common to both the collections,

Dighitikośala Jātaka. This is the 371st story of the *Jātaka*.

[The main story of the Jātaka starts abruptly. The introduction of the story gives reference to Kauśāmbī Jātaka (No. 428) and to Saṅghavedaka Jātaka (this latter is untraceable).]

When the king of Vārāṇasī was lying in the forest, Dīrghāyu-Kumāra saw him, and dragging him up by the hair told him that he would cut him to pieces as he had killed his parents. But then remembering the precepts of his parents, spared his life

DIGNĀGA, see Diñnāga.

Dikpāla, “regent or guardian of a quarter of the sky”. In Hindu and Jaina mythology the number of *dikpālas* is usually said to be eight (*aṣṭadikpālas*). They are Kubera (north), Īśāna or Candra (north-east), Indra (east), Agni (south-east), Yama (south), Vāyu (north-west), Sūrya (south-west), and Varuṇa (west). The *dikpālas* are often identified with *lokapālas*, the eight guardian deities of the world. The *Manusmṛiti* (V, 96) names the gods named above *lokapālas*.

(Sometimes two more *dikpālas* are added, bringing the number to ten : Brahmā (zenith), and Ananta (nadir).)

Each *dikpāla* is accompanied with an elephant, *diggaja* (q. v.).

The Buddhists usually have four *dikpālas*. These four are called *caturmahārājas* (q. v.). They have another list of ten *dikpālas*. The eight Hindu *dikpālas* are also found in Buddhism

Dikṣā “initiation”. In the Vedic system *dikṣā* was a ceremony performed at the start of a training, or at the time of a *yajña* or any other religious ceremony. Thus *dikṣānta* (*dikṣā* end) would mean graduation. Now a days *dikṣā* means getting a *mantra* from a *guru* and becoming his disciple. Among the Tāntrikas it means initiation by a *guru* into esoteric mysteries.

DĪKSHIT, Śankar Bālkrishna (b. 20.7.1853–d. 1898) belonged to the Bombay Educational Department. He was considered an authority on the astronomical system of the Hindus. His main interest was the verification of the dates in ancient Hindu records. He collaborated with R. Sewell in writing the *Indian Calendar* (1896). His important work on the history of Indian

astronomy, the *Bhāratiya Jyotiṣa* (in Marāthī) also came out in the same year. He died in 1898.

Dik-śūla, days of the week when journey to certain direction is considered inauspicious. The days vary in different texts of astrology. According to the *Jyotiṣsāra saṅgraha*, the days are: Friday and Sunday for going west, Wednesday and Tuesday for north, Saturday and Monday for east, and Thursday for south.

Dik-śūla is also called *Diśā-śūla*

DILĪPA, a king of the Solar race and ancestor of Rāma. According to the *Rāmāyaṇa* (I, ch. 42) he was the father of Bhagīratha who brought the Gaṅgā to the earth. Kālidāsa, however, in his *Raghu-vaṇśa* makes him father of Raghu who was great-grand-father of Rāma.

Dilwārā Temples. The Jaina temples in Abu (q. v.) are called Dilwārā temples.

“Dilwārā” should perhaps be written as “Delwārā” (from *devalwārā*, ‘place of temples’).

Ḍima, one of the ten *rūpas* or forms of dramas described by writers on dramatic art. In a drama of the *ḍima* form the subject matter must be well-known. It can have all the styles except the gay style. Its heroes, 16 in number, should be gods, *gandharvas*, *yakṣas*, etc. The principal sentiment is furious, (called forth) by deeds of magic, sorcery, combat, wrath, etc. The *ḍima* is declared to have four acts and four junctures, there being no pause (*Daśarūpa*, 3, 59).

Bharata says that *Tripura-dāha* (“burning of Tripura”) is a suitable subject for a *ḍima*. Based, perhaps on this suggestion, one Vatsarāja who describes himself as a minister of Paramardideva of Kālaṅjara (1163–1203) actually wrote a *Tripura-dāha* in the *ḍima* form.

DINNĀGA, (fl. c. AD 500), the celebrated Buddhist scholar and sage came of a Brāhmaṇa family of Kāñci. He was a disciple of Vasubandhu. Dīnnāga is considered the founder of the medieval school of logic; his most important work on this subject was *Pramāṇasamuccaya*. Most of his works exist in Tibetan or Chinese translations. These were made in AD 560.

Only two of his works, *Nyāyapraveśa* and *Prajñāparamitāpi-ṇḍārtha* are extant in original Sanskrit.

(In the 14th verse of the Meghadūta I, the cloud is told not to bother about the trunk shakings of the *diñnāgas*. Mallinātha commenting on this verse says that Kālidāsa was referring to one *Diñnāga*, a critic of his. No other commentator mentions this.)

Dīpa "light, oil-lamp". Used as an attribute in iconography, a *dīpa* is especially a characteristic of Lakṣmī.

Dīpaka, "enlightener", is a figure of speech. It is somewhat similar to zeugma. In Dīpaka construction several parallel phrases are each completed by a single (unrepeated) word or phrase. An example from Bharata is: "In this city, the ponds are filled with swans, the trees with flowers, the lotuses with drunken bees, and the pleasure groves with elite parties."

Dīpalakṣmī is a figure of Lakṣmī (standing) carrying a lamp of one wick in her hands. A *dīpalakṣmī* is cast in bronze in one piece, and it is often used as a votive offering in shrines.

DĪPAṆKARA. According to the Buddhist legends, there were 24 *buddhas* who had preceded Gautama the Buddha. Dīpaṅkara was the first of these 24 *buddhas*. He is especially important because while Dīpaṅkara was the *buddha*, Gautama who became the Buddha in the 6th century BC, and was at that time an ascetic named Sumedha, had made his vow to become a *buddha*.

DĪPAṆKARA ŚRĪJÑĀNA, another name of Atiśa (q. v.)

Dīpāvali, "row of lights", a festival celebrated in Bengal on the New-moon of the month of Kārtika (Oct-Nov), along with the worship of Kālī. Elsewhere in northern India it is celebrated on the following day, i.e., on Balipratipada (q.v.). It is said that by lighting lamps on the day of Bali's domination, Lakṣmī becomes stable. The Kārtika New-moon is also the day on which Mahāvīra died, and this festival was inaugurated according to the Jaina *Kalpasūtra* by the kings, "Since the light of intelligence is gone, let us make an illumination of material matter!"

Also called Divāli.

DĪPAVANSA, "The History of the Island". This is the oldest Pāli historical chronicle. It was written sometime between AD 352 and 475. The name of the author has not come down.

The work starts with the story of Gautama Buddha, and of his three visits to the island of Sri Lanka. At that time the island was inhabited only by demons. It then gives the history of Buddhism in India and of the three Buddhist Councils upto the time of Aśoka, who sends Mahinda his son to Sri Lanka.

After that the scene changes over to Sri Lanka and starts with the story of Vijaya with whom the history of the kings of the Island begins. Only a few kings are dealt with in any length. Among these is Devanāmpiya-Tissa who ruled over the island at the time of Aśoka, and during whose time Aśoka's daughter Saṅghamittā brought a branch of the Bodhi tree. The history ends with the death of Mahāseṇa.

This is the oldest known history of Sri Lanka.

DĪRGHA-TAMAS, "long darkness", a ṛṣi mentioned several times in the Ṛgveda. He was blind, but according to Rv. I, 147.3, Agni removed his blindness. Hymns I, 140 to 164 are attributed to him. The *Brhad-devatā* gives two legends about Dirghatamas. One of them is as follows:

(11.) There were (once) two seer's sons, Ucathya and Bṛhaspati. Now Ucathya's wife was Mamatā by name, of the race of Bhṛgu. (12.) Bṛhaspati the younger (of the two), approached her for sexual intercourse. Now at the time of impregnation the embryo addressed him (13.) "Here am I previously engendered; you must not cause a commingling of seed." Bṛhaspati, however, could not brook this remonstrance about the seed. (14.) (So) he addressed the embryo: 'Long darkness shall be your lot.' And (hence) the seer, Ucathya's son, was born with the name Dirgha-tamas (Long Darkness). (15.) He when born distressed the gods, having become suddenly blind. The gods, however, gave him (the use of) his eyes; so he was cured of his blindness.—Chapter IV.

In the *Purāṇas*, Dirghatamas is said to have had five children by Sudeśṇā, wife of Bali, viz., the countries Aṅga, Vanga, Kāliṅga, Puṇḍra, and Suhma. (*Vāyu P.*).

Both the above stories occur in the *Mahābhārata* (*Ādi P.*, ch. 104) also.

Diśā-śūla, same as *Dik-śūla* (q. v.).

DITI. The name occurs thrice in the *Ṛgveda*, twice with Aditi, (IV, 2.11 and V, 62.8) and once alone (VII, 15.12). According to Sāyana, Aditi means the infinite world, and Diti means the finite world. In the *Purāṇās* Diti is the daughter of Dakṣa and mother of the Daityas. When the gods who were the sons of Aditi her co-wife, killed her sons, she prayed for a son who would kill Indra. But Indra killed her unborn son in the womb and cut him into 49 pieces which became the 49 Maruts (Winds). *Viṣṇu-purāṇa*, I, ch. 21.

DIVĀKARA PAṆḌITA (c. 1040–c. 1120). He was minister of four Cambodian kings including the great Sūryavarman II whose most trusted adviser he became. It was at his urging that Sūryavarman II started the construction of Angkor Wat, one of the largest religious edifices in the world. One of the monuments of Angkor Wat commemorates Divākara Paṇḍita.

Divālī, same as *Dipāvalī* (q. v.).

DIVODĀSA (1), one of the leading princes in the *Ṛgveda*. He was a son of Vadhryaśva, and father, or more probably grandfather, of Sudās, the famous king among the Bharatas. His great enemy was Śambara, the Dāsa, who was apparently chief of a mountain people. (*Ṛgveda*, VI, 61.1; I, 130.7; II, 12, 11; etc.)

DIVODĀSA (2). According to the *Suśruta-saṃhitā* (I, 1.3 and 20), the science of medicine was taught by Indra to Dhanvantari who embodied as Divodāsa, king of Kāśī, taught the science to Suśruta and his six companions.

Divya, “divine proof, ordeal”. The early lawbooks do not mention ordeal, or mention it in a general way without adding any details. Manu mentions ordeal of fire and water in a cursory manner: “Or the (judge) may cause the (party) to carry fire or to dive under water, ..” (VIII, 114). Later writers added many new ordeals until in *Yājñavalkyasmṛti* we have 10 kinds of

ordeals. Ordeals then went out of use. "The *Smṛticandrikā* (between AD 1200 and 1240) passed over the ordeals of water and poison on the ground that they had gone out of vogue." (Kane, *Hist. of Dh.-śāstra*, Vol. I, p. 874).

Divyacakṣus, (Pali: dibbacakkhu), the first *abhijñā* (q. v.).

Divyaśrotra, the second *abhijñā* (q. v.)

DIVYĀVADĀNA, "Divine *Avadāna*", a work of the *avadāna* (q. v.) class, containing 38 legends. Its date is uncertain, but it cannot be earlier than the first century AD, and may be as late as 400 AD. Its language is Buddhist Hybrid Sanskrit. The *Divyāvadāna* contains several popular legends, e. g., the story of Prince Kuṇāla, stories about Aśoka, etc. Tagore had adapted the story of his dance-drama *Caṇḍālikā* from Śārdūlakarṇāvadāna, one of the legends in the *Divyāvadāna*.

DODDA BASAPPA, (or Dodda Vasavanna), a temple at Dambal (Dhārwar District) built in the Cālukyan style in the second half of the 12th century. The horizontal sections of the sanctuary and the attached *maṇḍapa* look like many pointed stars. Such plans were common in the Hoysala temple, but Dodda Basappa is the only specimen of the type within the Cālukyan territory.

DODDA GADDAVALLI, a village about 20 kilometres from Hassan in Karnataka, has a temple of Mahālakṣmī built in 1113 by a merchant named Kullahana Rāhuta and his wife Sahajadevī. It is a complex of five temples, four of them connected by a large *maṇḍapa* supported by 16 pillars. The eastern shrine of the cluster is Mahālakṣmī. There are exquisite carvings and statuary all over the temple.

Dohā, name of a popular metre in Hindi, See *Āryā*,

Dohada. The wish of a pregnant woman is called *dohada*. According to the *Yājñavalkya-smṛti* this is a pleasant demand of a pregnant woman and should be fulfilled. The wish may be to eat something, or to see the image of some god, etc. Not fulfilling the wish would cause harm to the unborn child.

Dohada is also that process by which, the poets say, a tree may be made to flower even out of season. For instance, Kālidāsa mentions that the Aśoka tree flowers if it is kicked by a young woman, and the Bakula flowers if a young woman spits at it (*Raghuvamśa*, XIX, 12).

DORASAMUDRA or *Dvārasamudra* (q. v.), modern Halebid (q. v.), capital of the Hoysalas of Karnataka.

Do-rje, Tibetan name for *vajra*. In iconography it is an attribute of Buddha.

Doṣa (1), "defect". Three of the constituents of the body are called *doṣa*. These are *vāyu* (air), *pitta* (bile), and *kapha* or *śleṣmā* (phlegm). They are so called because they are primarily responsible for all kinds of morbidities of the body. "Disease is imbalance of the *doṣas*, health is their balance," (*Aṣṭāṅga-hṛdaya* I, 1.20). Another word for *doṣa* is *dhātu*.

The three *doṣas* along with *śoṇita* (blood) hold the body together (*Suśruta-saṃhitā*, I, 21, 4).

Doṣa (2), "blemishes of composition". Bharata in his *Nāṭyasāstra* (Ch. 16) enumerated ten *doṣas*, which are to be avoided in a poetic composition. These are :

1. *gūḍhārtha*, circumlocution;
2. *arthāntara*, digression into irrelevant matter;
3. *artha-hīna*, incoherence;
4. *bhinnārtha*, want of refinement;
5. *ekārtha*, tautology;
6. *abhiplutārtha*, aggregation of complete lines without merging them into a complete sentence;
7. *nyāyād apeta*, defective logic;
8. *viśama*, defective metre;
9. *viśandhi*, disjunction in which the words are not well knit;
and
10. *śabda-hīna*, use of ungrammatical words.

Later authors, such as Bhāmaha, give different lists which sometimes enumerate more than twenty *doṣas*. See also *Guṇa* (3).

DOWSON, John was born in 1820. He started his life as an assi-

stant in the Royal Asiatic Society. Later he was a teacher, and for some time he was Professor of Hindustani at the University College, London. Dowson died on August 23, 1881. He edited Sir H. M. Elliot's *History of India as told by her own Historians*, 8 vols. (1867-77). He wrote *A Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature*, (1879). Both the titles are still in print.

DRĀKSĀRĀMA is in the Godāvarī delta in Andhra Pradesh. The famous shrine of Bhīmeśvara is situated here. The deity is named after the Eastern Cālukya king Bhīma. In the main enclosure of the temple, near the steps of a large tank there is a carving of the seven ṛṣis, Atri, Bhṛgu, Kutsa, Vaśiṣṭha, Gautama, Kāśyapa, and Aṅgīrasa, Arundhatī the wife of Vaśiṣṭha is beside him. Depiction of the seven ṛṣis together is rare.

DRAUPADĪ, daughter of Drupada, king of Pāṇcāla, and wife of the five Pāṇḍavas. She is the heroine of the *Mahābhārata*.

She was a damsel of great beauty and her father had arranged a *svayaṃvara* where he had invited princes from all parts, to contend for her. Arjuna outshone all in his marvellous use of the bow and became the selected bridegroom. When the five brothers returned to the house where their mother was staying, they told her that they had made a great acquisition, and she without seeing what it was told them to share it among them. Thus she became the common wife of all the brothers.

In the great gambling match Yudhiṣṭhira, the eldest brother, lost to the Kauravas his all,—his kingdom, his brothers, himself, and their wife Draupadī. Thus she became a slave. Duḥśāsana dragged her by the hair into the pavilion before all the chieftains and tried to pull off her dress, and Duryodhana invited her to sit on his thighs. Bhīma in a rage of passion vowed in loud voice that he would drink the blood of Duḥśāsana, and smash the thighs of Duryodhana. These vows he eventually fulfilled. Draupadī also vowed that she would not tie up her hair until Bhīma should tie them up with hands dripping with the blood of Duḥśāsana. Later after a few years, and just before the battle started, when the Pāṇḍavas were thinking of some means of avoiding the battle, Draupad in her

rage showed them her dishevelled hair, reminded them of the vows and incited them to battle.

At the end of their lives when the five brothers retired from the world and went on their journey towards the Himālaya, she accompanied them. She was the first to fall on the journey. When Bhīma asked Yudhiṣṭhira what her defect was, the latter replied that though she was the wife of all the five brothers and should have loved all of them equally, she was more fond of Arjuna. That was why she had fallen down on a journey towards heaven.

Draviḍa, name of a people. According to *Manusmṛti* X, 22 and 44, they sprang from a Vrātya of Kṣatriya caste, and have sunk in consequence of the omission of the sacred rites, etc., "to the condition of the Śūdras." The *Mahābhārata* (*Vana P.* ch. 118) says that the Pāṇḍavas entered the Draviḍa country by crossing over (to the south of) the Godāvari.

Drāviḍa (1), name of one of the two great divisions of Brāhmaṇas. See Pañca-Drāviḍa.

Drāviḍa (2), name of a type of temple architecture. Texts on architecture define three types of temple architecture: *Nāgara*, *Drāviḍa*, and *Vesara* (*Mānasāra*, XVIII; *Kāmikāgama*, LXV; etc.) According to these: the *Nāgara* style is distinguished by its quadrangular shape; the *Vesara* by its round shape, and the *Drāviḍa* by the octagonal or hexagonal shape.

Modern authors, basing their theory on actual observations, recognize only two styles, *Drāviḍa* and *Nāgara*. They think that the difference is mainly geographical.

The *Drāviḍa* type of temples are found only in the south, roughly in the region between the Krishna river and Cape Comorin. "The common characteristic of these temples is the pyramidal elevation of the tower (*vimāna*), which consists of a multiplication of storey after storey, each a replica of the sanctum cell and slightly reduced in extent than the one below, ending in a domical member (*stūpī* or *stūpikā*), as the crowning element."

Dravya (1), "substance", in the Nyāya-Vaiśeṣika system, is the place

of rest (*āśraya*) of the other five entities (*padārthas*), *guṇa*, *karma*, etc., for these other entities cannot show themselves without the help of *dravya* (substance). The number of *dravyas* is nine. These are, first the four elements, viz., *ḥṣīti*, earth; *ap*, water; *tejas*, fire; and *marut*, air. These elements are eternal. The fifth *dravya* is *ākāśa*, space. It is all pervasive and eternal. The other four *dravyas* are: *kāla*, time; *dik*, relative space; *ātman*, soul; and *manas*, mind.

Dravya (2), "substance", is a fundamental concept in the Jaina philosophical system. There are five *astikāyas* or eternal categories in this system, and these five make up *dravya*. Three of them are inactive. They are *dharma* "motion", *adharma* "rest", and *ākāśa* "space". The other two categories are *pudgala* "matter", and *jīva* "soul". These two are active, infinite and stable in number.

A sixth category was added later. This was *kāla*, "time". *Kāla* is also eternal, but it is not universal, for it does not occur in the outermost layers of the universe.

DRḌHABALA, a medical author of the 9th century AD. He wrote some parts of the *Caraka-saṃhitā*. He has stated (*Caraka-saṃhitā*, VI, 30, 286-287) that 17 chapters of the sixth book, and the whole of the seventh and the eighth books being not available in his time, he Dṛḍhabala, son of Kapilabala, had written them to complete the *Caraka-saṃhitā*. Dṛḍhabala belonged to Pañcanada. There are several Pañcanadas in India. It was conjectured by Hoernle that this Pañcanada is the modern village of Pantzinor in Kashmir, and Dṛḍhabala belonged to this village.

Book VI of the *Caraka-saṃhitā* contains 30 chapters. The puzzle is to know which 17 of them were composed by Dṛḍhabala. Ordinarily, one would think that these were the last 17 chapters, but then there are two different manners in which the chapters of this book are arranged. By comparing with Bower Manuscript, Hoernle (*Studies in Ancient Indian Medicine, J. of the Royal Asiatic Society*, 1909, pp. 857 ff.) determined that Dṛḍhabala contributed the last 17 chapters of that arrangement in which the 14th chapters deals with *unmāda*. This was also the opinion of Cakrapāṇidatta.

Dṛḍha-dharma Jātaka. This is the 409th story of of the *Jātaka*.

In former times Dṛḍhadharmā was the king of Vārāṇasī. Bodhisattva was his miuister. The king had a she camel who served the king well both in war and in peace. The king treated the camel well. When she became old, the king gave her away to the potter who used to get his cart pulled by her. Once the camel saw Bodhisattva and told him of her condition. Bodhisattva went to the king and advised him to treat the camel, who had served him so faithfully, with care in her old age. The king accepted the advice of Bodhisattva.

Dreṣkāṇa. Each *rāśi* (zodiacal sign) is divided into three parts, each of 10 degrees, called *dreṣkāṇa*. The term is perhaps derived from the Greek 'decanoi'. The *Bṛhat-jātaka* has a special chapter called *Dreṣkāṇādhyāya* in which the 36 presiding deities of the *dreṣkāṇas* are described.

Drohi-markaṭa Jātaka. This is the 174th story of the *Jātaka*. It was related in connection with the ungratefulness of Devadatta. In former times, when Brahmadata was the king of Vārāṇasī, Bodhisattva was a Brāhmaṇa housholder. Once while passing by a well in a lonely area, he saw a monkey nearly dying of thirst. Bodhisattva gave him water to drink, but the monkey began to make faces at him. When Bodhisattva asked him why he was doing that, the monkey replied that he would also drop his excreta on him. So saying the monkey climbed up a tree and did that. In that life Devadatta was that monkey.

DROṆA (1), 'bucket'. He was so named because he was generated by his father, Bharadvāja, in a bucket. Droṇa was a Brāhmaṇa, and teacher of military art both to Kaurava and Pāṇḍava princes. In the battle of Mahābhārata he sided with the Kauravas. He proved himself so formidable a fighter that the Pāṇḍavas played a trick on him. They sent to him Yudhiṣṭhira who was known to be an upright person to tell him falsely that his son was dead. This so unnerved Droṇa that he laid down his arms and was decapitated by Dhṛṣṭadyumna. (Yudhiṣṭhira's chariot used to move four fingers above the ground. After he told this lie to Droṇa his chariot came down to the ground.) *Mahābhārata*, VII, ch.191.

DRONA (2) (Pali, Doṇa). The Buddha's relics had many claimants. An agreement was reached and the relics were divided into eight equal parts by the Brāhmaṇa Droṇa. Eight *stūpas* were erected over these parts at Rajagṛha, Vaiśālī, Kapilavastu, Allakappa, Rāmagrāma, Pāvā, and Kuśinagara. The Brāhmaṇa Droṇa who kept for himself the urn, and the Mauryas of Pippalivana who had to be content with the charcoal, also erected shrines over them.

DRṢADVATĪ, 'stony', name of a river mentioned in the *Rgveda* (III, 23. 4). The *Manusmṛti* (II, 17) says, "That land, created by the gods, which lies between the two divine rivers Sarasvatī and Drṣadvatī, the (sages) call Brahmāvarta." It is generally identified with the Ghaggar river.

Duḥkha (Pali: dukkha; 'suffering', 'evil'), in Buddhist thought is the true nature of all existence. The Buddha preached in his first sermon at Sarnath its reality, cause, and means of suppression. Three types of *duḥkhas* are distinguished: those resulting from torments, such as old age, sickness and death; those resulting from absence of pleasure; and those arising from the necessity of giving up what one loves and has become attached to.

DUHŚĀSANA 'hard to rule' one of the 100 sons of Dhṛtarāṣṭra. He was killed on the sixteenth day of the battle of Mahābhārata by Bhīma who then drank his blood. See Draupadī.

DUM, a *bijamantra*. It symbolizes Durgā.

DUNDUBHI, a *daitya* killed by Vālin. Sugrīva showed Rāma his corpse which was like a hillock. Rāma kicked off the corpse with his big toe (*Rāmāyaṇa*, I, 1). This convinced Sugrīva that Rāma would be able to kill Vālin. Vālin had thrown away the corpse of Dundubhi on the Rṣyamuka mountain. Mataṅga, a sage, whose hermitage was situated there got annoyed at Vālin at this, and cursed him that Vālin would die if he came to the mountain. That is why Sugrīva could find a refuge in this mountain from Vālin (*Rāmāyaṇa*, IV, 11).

DUPERRON, Abraham Hyacinthe Anquetil (1731-1805) See Anquetil Duperron.

Durājāna Jātaka. This is the 64th story of the *Jātaka*. This was related when an *upāsaka* (a lay follower) was found to be morose because his wife behaved cruelly with him on some days, and pleasantly on other days

In former times when Brahmadatta was the king of Vārāṇasī, Bodhisattva was a famous teacher. One of his pupils was always found to be sad, because of his wife's erratic behaviour. Bodhisattva told him that this was the usual behaviour of women. When they did something wrong during the day, they behaved like obedient maid servants, On other days they were rude towards their husbands. One should, therefore, be indifferent as to how one's wife behaved.

Durbala-kāṣṭha Jātaka. This is the 105th story of the *Jātaka*. It was told in connection with a *bhikṣu* who had all the time a fear of death.

In former times when Brahmadatta was the king of Vārāṇasī, Bodhisattva had been born as a tree-god in the Himālaya. The king had at that time entrusted the royal elephant to the elephant trainers for training him to stand still. The teachers used to tie up the elephant to a building tightly to make him practise standing still. This was very painful to the elephant. So, one day he tore down the building and ran away to the Himālaya. But even there, the elephant was always afraid and imagined that he was still tied to a building and being taught to stand still. A slight rustle of wind would make him tremble. Thus gradually he became very weak. Seeing him thus the tree-god told him that old twigs were all the time being torn down by the wind. One should not be afraid of all the small sounds. From that time the elephant became fearless.

Durdadaj-Jātaka. This is the 180th story of the *Jātaka*.

Formerly, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as a learned Brāhmaṇa. He became the teacher of a large number of pupils. Once, when he was in Vārāṇasī with his pupils, the citizens gave them alms lavishly. The leader of the citizens approached Bodhisattva one day, and requested him that everybody should get equal fruit irrespective of the quantity of alms he gave. Bodhisattva said that fruits depended on the state of the mind of the giver, not on the quantity of alms.

DURGĀ "Inaccessible", name of an aspect of the Śakti of Śiva. She was so-called because she killed an *asura* named Durgama. (*Devī-māhātmya*, ch. 11). Another reason why she was named Durgā was that by just taking her name the gods were able to overcome the danger of their enemies (*Devī-purāṇa*, ch. 27). Durgā has many manifestations. The best known among them is Mahiṣāsuramardinī (q. v.). It is in this form that she is worshipped for four days in Sept-Oct. See also *Akāla-bodhana*.

DURGĀCĀRYA, a commentator on the *Nirukta* of Yāska. He is believed to have belonged to the 13th century. Among the commentators of the Vedas and the Vedāṅgas, Durgācārya holds a high place. It would have been difficult to understand the *Nirukta* without his commentary. Nothing, however, is known about his personal life, except that he belonged to the Kapiṣṭhala branch of the line of Vasiṣṭha. He refused to comment on the Ṛgveda (III, 53, 24) because there are some adverse comments about Vasiṣṭha in this *ṛk*.

DURGĀ-SAPTAŚATĪ, same as the *Caṇḍī* or the *Devī Māhātmya*.

DURGĀSINHA. Author of the commentary called *Vṛtti* on the *Kātantra* or the *Kalāpa-vyākaraṇa*. According to a tradition Durgāsiṅha was the compiler of the *Amarakośa*, Amarasīṅha being only his epithet.

Durgāṣṭamī. The eighth day of the bright fortnight of each month is called Durgāṣṭamī. The chief among them are those of Āśvina and Caitra.

Durmedhā Jātaka (1). This is the 50th story of the *Jātaka*.

Bodhisattva was born to the chief queen of Brahmadatta king of Vārāṇasī. The people of that city used to sacrifice large number of animals at the time of worshipping their gods. Bodhisattva thought of a means of stopping this slaughter. Once he found that a large number of people were worshipping a tree-god, and asking for their desired objects from that god. Bodhisattva went there and worshipped that tree. Later when his father died Bodhisattva became the king of Vārāṇasī. He then announced to his people that he had while worshipping

the tree-god promised to that god that if he became king he would worship that tree again and sacrifice to the tree-god the hearts and flesh of all those persons who sacrificed animals. This announcement stopped at once the slaughter of animals during the worship of gods in the kingdom.

The story of the Yajña Jātaka of the *Jātakamālā* is similar.

Durmedhā Jātaka (2). This is the 122nd story of the *Jātaka*. Once the *bhikṣus* were talking among themselves that Devadatta was envious of the Master. Hearing this Tathāgata said that Devadatta was envious of him in the previous life also.

In the past Bodhisattva was born as the royal elephant of the king of Magadha. Once the king rode on this elephant, and was going in a procession through the city. All the citizens were saying how beautiful the elephant was, and nobody was praising the king. The king became envious of the elephant, and thought of killing him. He called the elephant trainer, and asked him whether the elephant was good enough to climb a hill. When the trainer said that he was, the king asked him to ride the elephant and climb a hill. As the elephant came near a precipice the king asked the trainer to stop him. Then the king asked the trainer whether the elephant could stand on three legs. The elephant did so. Then the king asked him to stand on two legs, and then on one leg only. When the king found that the elephant would still not fall down the precipice, he asked the trainer to make the elephant take off the fourth leg also from the ground. The trainer knew that the king was planning to kill the elephant. So he asked the elephant to rise up in the sky, and move through it to Vārāṇasī. The elephant did so. The king of Vārāṇasī kept the elephant and his trainer with great honour in his palace.

Devadatta was the king of Magadha in that life.

DURMUKHĀ "Ugly faced" 1. Name of one of the 100 sons of Dhṛtarāṣṭra. 2. Name of general of the *Asura* Mahiṣa. 3. Name of one of Rāma's monkey allies. 4. Name of the 29th or the 30th year of the cycle of Jupiter- see *Bārhaspatya māna*.

Durvaca Jātaka. This is the 116th story of the *Jātaka*.

In the past, when Brahmadata was the king of Vārāṇasī,

Bodhisattva was born in a family of acrobats. His teacher was a great acrobat who knew the trick of jumping over four pointed stakes. Once while he was drunk, he said that he would leap over five such stakes. Bodhisattva tried to desist him from this, but he would not listen. As he leaped over the four stakes, and tried to cross the fifth, he was impaled by the stake.

DURVĀSAS "Ill-clothed" a sage, the son of Atri and Anasūyā. He was noted for his irascible temper, and many fell under his curse. According to the *Viṣṇupurāṇa* I, ch. 9, he was an emanation of Śiva, and he had cursed Indra for treating with disrespect a garland which the sage had presented to him. The curse was that his sovereignty over the three worlds should be subverted. Indra and the gods were then overpowered by the *Asuras*. They gained back their power after great difficulties. In the *Mahābharata* (Anuśāsana P. ch. 159/160) it is stated that on one occasion when Kṛṣṇa had entertained Durvāsas hospitably and given him food, the sage asked Kṛṣṇa to smear his own body with the rest of the food. Kṛṣṇa did so, but out of respect to the sage did not put any on his feet. The sage blessed Kṛṣṇa that Kṛṣṇa's body except the part not smeared with the food would become impervious to weapons. Kālidāsa introduced Durvāsas in his drama *Abhijñāna-Śakuntalam*, and gave him a crucial role. It was Durvāsas who cursed Śakuntalā for keeping him waiting at the door, and caused the separation between her and King Duṣyanta.

DURYODHANA, "Hard to conquer", the eldest of the 100 sons of King Dhṛtarāṣṭra, and the leader of the Kaurava princes in the battle of the Mahābhārata. Upon the death of his brother Pāṇḍu, Dhṛtarāṣṭra took his five sons, the Pāṇḍava princes, and had them educated with his own sons. When Dhṛtarāṣṭra proposed to make Yudhiṣṭhira heir apparent, Duryodhana strongly objected. The Pāṇḍavas then went into exile. After the Pāṇḍavas came back and established Indra-prastha, Duryodhana was jealous of them especially after Yudhiṣṭhira had successfully performed the Rājasūya sacrifice. Duryodhana challenged the Pāṇḍavas to a gambling match, wherein he won from Yudhiṣṭhira everything he possessed, including himself, his brothers and their wife Draupadī (q. v.). When after this the Kauravas went on humiliating

Draupadī Dhṛtarāṣṭra released the Pāṇḍavas from the bondage, but the Pāṇḍavas gambled again and as a result went into exile for 13 years. When the Pāṇḍavas came back they demanded a share in the kingdom. Duryodhana refused this. The result was the battle of the Mahābhārata which was fought for 18 days. On the evening of the last day, Bhīma fatally wounded Duryodhana in a fight with clubs. Bhīma had broken the thighs of Duryodhana as he had vowed to do earlier; see Draupadī.

Duścāritra, "wicked deeds". These in Buddhism, are ten in number: (1) three deeds of the body, i.e. taking life, theft, and adultery; (2) four deeds of the mouth i.e. lying, exaggeration, abuse and ambiguous talk; (3) three deeds of the mind i. e. coveting, malice and unbelief.

DUṢYANTA a King of the Lunar race. While out on a hunt, he saw Śakuntalā in a hermitage, fell in love with her and married her in the *gāndharva* style. Later, when he came back to the capital he forgot all about her and refused to recognize her when she came to the court with the child that had been born to her from the marriage. The gods then intervened, and Duṣyanta accepted Śakuntalā as his wife (*Mahābhārata*, Ādi P. chs. 68-74). In his drama the *Abhijñāna-Śakuntalam*, Kālidāsa provides a saving grace to Duṣyanta by introducing the story of a signet ring, due to the loss of which Duṣyanta forgets Śakuntalā because of a curse by Durvāsas.

DŪTA-GHAṬOTKACA, a one act drama ascribed to Bhāsa.

The Kauravas are jubilant over the death of Abhimanyu at the hands of Jayadratha. Ghaṭotkaca goes to Dhṛtarāṣṭra and tells him that the foul deed of the Kauravas will be avenged, and nothing will save them from arrows of the Pāṇḍavas. The story of such an embassy does not occur in the *Mahābhārata*. It has been introduced by the author of the play.

The drama is of the *Vyāyoga* (q.v.) type.

Dūta Jātak (1). This is the 260th story of the *Jātaka*.

In former times Bodhisattva was born as the son of Brahma-datta king of Vārāṇasī. Later he himself became the king. He was a great lover of food. He used to get lavish food

prepared for himself and ate it in public. One of his subjects wanted to taste the food very much, but did not dare approach the king for fear of the guards. One day he suddenly ran forward shouting that he was an envoy. The guards did not stop him thinking that he was really an envoy. He ran and picked up some food from the king's plate. The king stopped the guards from beating him and asked him whose messenger he was. He said that he was the messenger of hunger and thirst. His hunger had ordered him to come there.

Dūta Jātaka (2). This is 478th story of the *Jātaka*.

Formerly when Brahmadatta was the king of Vārāṇasī, he had taken away all the gold from his subjects, and kept it in his treasury. Bodhisattva was at that time a young Brāhmaṇa. After studying at Takṣaśilā he thought of making a gift of gold to his teacher. He collected seven *niṣkas* of gold by begging, but lost all of it when his boat sank in the Gaṅgā. Since he knew that nobody but the king could give him gold, he sat down on the river bank and stopped eating. When people asked him the reason he would not reply. When seven days had passed the king himself came to him. Bodhisattva told him that he wanted some gold for offering to his teacher, but had not spoken to anybody because nobody except the king had the gold. The king gave him 14 *niṣkas* in place of the seven that he had lost.

Dūta-kāvya, "messenger poem", a form of literature in which a flying object such as a swan, or a cloud, wind is requested to carry a message from a lover to the beloved. The most famous poem of this type is the *Meghadūta* of Kālidāsa. Poems of this type continued to be written upto the 18th and 19th centuries. A poem similar to this type is *Ghaṭakarpara*. Here a young wife addresses the clouds and laments her separation from her husband.

DŪTA-VĀKYA, a one act play ascribed to Bhāsa. It is based on the embassy of Kṛṣṇa to the court of Duryodhana to bring about peace between the Pāṇḍavas and the Kauravas. (*Mahābhārata*, Udyoga P. chs. 123-129).

DUTT, Akhoy Kumar (1821-1886) was born in the Bardhaman

district of West Bengal and educated at the Oriental Seminary, Calcutta. He was the editor of the *Tattvabodhini Patrikā* started by Debendranath Tagore. His *Religious Sects of India* (in Bengali) is still the standard work on the subject.

DUTT, Romesh Chunder (1848–1909), was born on August 13, 1848. He was educated at the Presidency College, Calcutta, and the University College, London. He joined the Indian Civil Service in 1871. He rose to become a Divisional Commissioner in 1894–95, and retired in 1897. Dutt was a prolific writer. Besides writing a number of social and historical novels in Bengali, he translated the *R̥gveda* in that language. He also translated the *Rāmāyaṇa* and the *Mahābhārata* into English verse.

DUṬṬHAGĀMAṆĪ, an epithet of Gāmaṇī-Abhaya, king (161–137 BC) of Sri Lanka. When he became king the Tamil king Elāra was ruler of half the island. In a series of campaigns, Duṭṭhagāmaṇī defeated Elāra, and became master of the whole island. He is thus considered the Sinhalese national hero. He founded several monasteries and the Great Thūpa (“*stūpa*”) in Anurādhapura, his capital.

Dvaidhībhāva, one of the six measures of state policy. See *guṇa* (4). According to the *Arthaśāstra* (Bk. I, ch. VII) *dvaidhībhāva* is making peace with one’s enemy and waging war with another; while according to the *Manusmṛiti*, it is dividing one’s own army in two parts. “If the army stops in one place and its master (in another) in order to effect some purpose, that is called by those acquainted with the virtues of the measures of royal policy, the twofold division of the forces.” (VII, 167)

DVAIPĀYANA, “of island”, an epithet of Vyāsa. He was so called because he was born on an island.

Vyāsa was the son of Satyavatī, daughter of a fisherman, by Parāśara, a *ṛṣi*. Satyavatī had given birth to Vyāsa on an island in the Yamunā river. Since Vyāsa was of dark (*Kṛṣṇa*) complexion, he was also called Kṛṣṇa-Dvaipāyana (*Mahābhārata*, I, ch. 105).

Dvaita, “dual”, the dualist school of Vedānta. Its chief exponent was Madhva (13th cent. AD). It is strongly contrasted with

the doctrine of Śāṅkara whose non-dualism, i. e. non-difference between the self and Brahman, made *bhakti* or devotionalism ultimately meaningless. Thus dualism of some form was necessary to provide a philosophical basis to the (*Vaiṣṇava*) *bhakti* religion. In the Dvaita doctrine of Madhva, God, selves (or souls) and inanimate nature are three eternal (ontological) orders. God is the efficient cause of the universe, but not the material cause, for God could not have created the world by splitting Himself, nor in any other way, since that militates against the doctrine that God is unalterable. God is self-dependent, whilst the other two orders are 'other-dependent'. They are subject to change and control by God, who brings about periodic recreation of the world. As their final destiny, some souls end up in varying grades of communion with Viṣṇu; others undergo various forms of purgatory; others again are destined to everlasting damnation. This concept of everlasting damnation is unique among Indian schools.

Madhva depended on the same texts, such as the *Brahmasūtra*, the *Upaniṣads*, etc. in expounding his Dvaita theory, yet he sometimes found in them exactly the opposite of the meaning found by Śāṅkara. Some of Madhva's explanations are thus questionable. For instance he renders *tat tvam asi* ("thou art that") as *atat tvam asi* ("thou art not that").

The Dvaita school has been very popular in South India, especially in the Kannaḍa-speaking region.

DVAITA-VANA, Deoband, in the Saharanpur district of the Uttar Pradesh. When after losing in the second gambling match also, the Pāṇḍavas went into exile for 13 years, they first lived for some time in Dvaitavana (*Mahābhārata*, III, ch. 11).

Dvandva, "pair", a compound (*samāsa*) in which the members if uncompounded would be in the same case and connected by a conjunction, e.g. Kṛṣṇārjunau (Kṛṣṇa and Arjuna). Pāṇini, (II, 2.29)

DVĀPARA, "that side of a die which is marked with two spots" or "the age with the number two". Name of the third of the four *Yugas* of the world. Its total period is 2,400 years of the gods, of which 2,000 years comprise the *Yuga* proper and

there are two twilights of 200 years each. 2,400 gods' years are equal to 864,000 human years. Dvāpara ended and Kali Yuga started on the day that Kṛṣṇa died, (*Viṣṇu Purāṇa*, IV, 24.108). For other dates for the end of Dvāpara and beginning of Kali Yuga see Kali Yuga.

DVĀRAKĀ, also known as Dvārikā, Dvārāvātī, is situated in Okhāmaṇḍal in Saurāṣṭra, to the extreme western promontory. Kṛṣṇa left Mathurā when it was surrounded by enemies on all sides and built the fort of Dvārakā within the sea; *Bhāgavata-purāṇa*, X, ch. 50. After Kṛṣṇa's death the fort built by him was submerged by the sea; *Mahābhārata*, XVI, ch. 7. Dvārakā is one of seven sacred cities of India. See 'Cities'.

DVĀRASAMUDRA, capital city of the Hoysala kingdom for nearly two centuries (early 12th to early 14th century). It is now in ruins. The village of Halebid or Halebidu in the Hassan district of Karnataka represents the site of Dvārasamudra. The Hoysaleśvara is the principal temple of this place.

DVARAVATI was a Mon kingdom. It was established in the 6th century in what is now south-western Thailand. The Mons migrated to this area from western China. The importance of Dvaravati lies in the fact that it was the propagator of Indian culture in south-east Asia. The kingdom was never politically important and it was conquered a number of times by its neighbours. In the 10th century it was conquered by Burma; between the 11th and 13th centuries it was dominated by the Khmers; and finally in the 13th century it was absorbed in Thailand. But to all its conquerors Dvaravati taught Indian art forms, writing, law, government and religion. The name was preserved by the Thais in the name of their former capital Ayuthia, the full title of this city being Krung Devamahanagara Dvaravati Sri Ayudhya Mahatilaka Bhavanaratna Rajadhani Puriramyā.

DVĀRĀVATĪ, same as Dvārakā (q. v.).

Dvigu, "(one who has) two cows", a *samāsa* (compound) in which the first member is a numeral. *Dvigu* itself is an example of such a compound. Pāṇini (II, 1.52) mentions *Dvigu*, but does

not consider it to be an independent *samāsa*. He takes it to be a form of *Tatpuruṣa*.

Dvīpa, "twice born" is a term applied to the three upper *varṇas* or social classes of Brāhmaṇas, Kṣatriyas and Vaiśyas. They undergo an initiation ceremony called the *upanayana*, when a sacred thread is put across the shoulder. The ceremony is supposed to symbolize a second birth. A person is allowed to study or listen to the Vedas after this ceremony. The Śūdras who do not have the right to this ceremony have also no right to learn or listen to the Vedas.; (*Manusmṛti*, III, 156; IV, 99; X, 127)

Dvīpa, "island, continent". According to ancient geography, the world consists of seven (some times four) *dvīpas*, with Jambudvīpa at the centre of the world. The other six *dvīpas* or continents form rings about Jambudvīpa, and are separated from each other by six surrounding oceans, a seventh ocean surrounds the last *dvīpa*. The names of the seven *dvīpas*, according to the *Viṣṇu-purāṇa* (II,2) are Jambu, Plakṣa, Śālmala, Kuśa, Krauñca, Śāka, and Puṣkara; and of the seven oceans surrounding them are: Lavana, salt water; Ikṣu, sugar cane juice; Surā, wine; Ghṛta, clarified butter; Dadhi, curd; Dugdha or Kṣīra, milk; and Jala, water.

At the centre of Jambudvīpa (q.v.) is the Meru mountain. Among the mountains south of Meru is Himavat (i.e., Himālaya). South of Himavat is Bhāratavarṣa.

The names of the *dvīpas* given in other *Purāṇas* sometimes differ from the above. For instance, the *Matsya-purāṇa* (122-23) gives their names as Jambu, Śāka, Kuśa, Krauñca, Śālmali, Gomeda and Puṣkara.

The early Jaina geographers also enumerate seven continents. They are called: Jambudvīpa, Dhātakī, Puṣkara, Vāruṇivara, Kṣīravara, Ghṛtavara, and Kṣaudravara. Later texts, such as the *Tiloyapaṇṇatti* (5/11-26), expand the number of *dvīpas* to thirty-two. Of these, sixteen are inner and the other sixteen are outer.

The Buddhists think that there are only four main continents. They are Uttara-kuru in the north, Jambudvīpa in the south, Pūrva-videha in the east, and Aparā-godāna in the west of

mount Meru. In addition to these four, the Buddhists have eight sub-continents. They are Deha, Videha, Cāmara, Apacāmara, Ghāṭa, Uttaramandri, Kuru, and Kaurava.

While Uttara-kuru is a separate continent according to the Buddhists, the *Purāṇas* think that it is one of the regions north of Mount Meru in Jambudvīpa. Uttar-kuru is mentioned as Ottorokorrha by Ptolemy (6.16,3).

Dvīpi Jātaka. This is the 426th story of the *Jātaka*.

In former times Bodhisattva was a hermit in the Himālaya. Once he came down to Rājagṛha for purchasing salt and other necessities. He saw the following incident: A herd of goats was passing through a valley. One of the goats was trailing behind the herd. A *dvīpi* (leopard) saw the goat and wanted to eat it. The goat in order to save her life first called the leopard her uncle; but the leopard denied this and said that the goat had crushed his tail. The goat said that this could not be, for she had come from the front. The leopard said that his tail was spread all over the world. The goat then said that she had come flying, but the leopard replied that that is what had made the deers, his natural food, run away. The goat then started crying, but the leopard would not listen. He killed the goat and ate her.

DVĪRUPAKOŚA, a collection of words spelt in two different ways. It is a short work in 75 stanzas. It is attributed to Puruṣottamadeva (c.12th century).

DVITĪYA-RĀJATARAṅGIṆĪ "Second Rājatarāṅgiṇī" is a continuation of the *Rājatarāṅgiṇī* of Kalhaṇa (AD 1150). Its author Jonarāja planned to bring the history down to the time of his patron Sultan Zain-ul Abidin, but could not complete it due to his death in 1459. Jonarāja had brought the story upto 1450. His pupil Śrīvara continued it upto 1486 in his *Jaina-Rāja-taraṅgiṇī* (q. v.).

Dyūtapratipada, see Balipratipada.

E

EASTERN GAṄGA. The dynasty of the Eastern Gaṅgas was founded by Rājarāja I in the middle of the 11th century in Kaliṅga (northern Andhra and Orissa) to the north of the delta of the Godāvari. There were altogether 15 kings in the dynasty which continued until 1402, when it was overthrown by the Muslim kings. The Eastern Gaṅgas were great patrons of art and architecture. The greatest among them was the second ruler of the dynasty, Anantavarman Coṭagaṅga who built the present temple of Jagannātha at Puri.

EDGERTON, Franklin was born on 24. 7. 1885. He was educated at the Cornell and Johns Hopkins Universities. At the latter place he did research work under Maurice Bloomfield. From 1926 to 1953 he was Professor of Sanskrit and Comparative Philology at the Yale University. From 1953 to 1955 he was the Holkar visiting Professor at the Hindu University at Vārāṇasī. He died in U. S. A. on 10. 12. 1963.

One of his early works under Bloomfield was the *Vedic Variants* in three volumes (1930-34). He edited the *Sabhāparvan* of the *Mahābhārata* for the Pune Critical Edition. The great work of the later period of his life was the grammar, dictionary and small reader named *Buddhist Hybrid Sanskrit and Literature*, (1959).

EGGELING, Julius was born on 12. 7. 1841 in Hecklingen, Germany. He was educated at the Breslau and the Berlin Universities. He was Professor of Sanskrit first at University College of London and then at the Edinburgh University. He died in 1918. He prepared catalogues of Sanskrit manuscripts and edited several grammars. His most famous work was the translation of the *Śatapatha Brāhmaṇa* in 5 volumes in the *Sacred Books of the East* series, 1882-1900.

EIRINON, a region mentioned in the *Periplus Maris Erythraei* (Periplus of the Erythraean Sea) para. 40. The region was situated near the place where the Indus met the sea. It is conjectured that the word is same as *Īraṇa*, which according to the *Amarakośa* means an empty salt land. The word 'Rann' in Rann of Kutch is derived from *Īraṇa*. Thus Eirinson of the *Periplus* is same as the Rann of Kutch.

EKACAKRĀ is a place mentioned in the *Mahābhārata* (Adi P., ch. 156) where the Pāṇḍavas stayed for some time after escaping from Duryodhana's attempt to burn them to death. N.L.De in his *Geography of Ancient and Medieval India* (p.59) says that it is the same as Chakarnagar, about 25 km. south-west of Etawa in U.P., and not Arrah as mentioed by Cunningham (*Rep. of the Arch. Survey*, vol.III, 1871-72).

Ekadaṇḍī "carrying a single staff". All ascetics carry a staff, but the Vaiṣṇava ascetics are called Tridaṇḍīs and in distinction the Śaiva ascetics are called Ekadaṇḍīs. However, the Vaiṣṇava ascetics of the sect of Madhva are also called Daṇḍīs or Ekadaṇḍīs.

EKA-DANTA "having one tusk". A name of Gaṇeśa (*Amarakośa*, Bk. I, ch. I). The left tusk of Gaṇeśa is missing, because the elephant whose head replaced his original head cut off by Śiva, did not have it, (*Śivapurāṇa*). According to another legend, he lost the tusk when Paraśurāma struck it with his axe, (*Brahmāṇḍapurāṇa*). Some images of Gaṇeśa do not show any tusk at all.

Ekādaśa-Rudra, "the (group) of Eleven Rudras". Rudra is mainly Śiva; but when one talks of the Eleven Rudras, the minor deities or Gaṇadevatās are meant. They are attendants on Śiva. There are several lists of the names of this group in the *Mahābhārata* and the *Purāṇas*. The *Mahābhārata* list (I, 66, 203) is : Mṛgavyādha, Sarpa, Niṛṛti, Ajaikapāda, Ahi, Vudhnya, Pināki, Dahana, Kapālī, Sthāṇu and Bharga. The names according to the *Garuḍa Purāṇa* (ch. 6) are : Aja, Ekapāda, Ahirvudhnya, Virupākṣa, Raivata, Hara, Bahurūpa, Tryambaka, Sureśvara, Jayanta, and Aparājita.

Ekādaśī, the eleventh day after the new moon or the full moon. This day is sacred, particularly in respect to Hari (Viṣṇu). One should observe a fast on the Ekādaśī day. "One should not take food, when the day of Hari comes"—*Nāradya Purāṇa*. Each of the 24 Ekādaśīs in a year has a separate name. The *Padma Purāṇa* (VI, chs. 41-65) contains over a thousand verses on the legends connected with them.

The names of the 24 Ekādaśīs are :—

Month	Bright	Dark
	Fortnight	Fortnight
Vaiśākha	Mohini	Aparā
Jyaiṣṭha	Nirjalā	Yoginī
Āṣāḍha	Śayanī	Kāmadā
Śrāvaṇa	Putradā	Ajā
Bhādra	Parivartini	Indirā
Āśvina	Pāśāṅkuśā	Ramā
Kārtika	Prabodhini	Utpatti
Agrahāyaṇa	Mokṣadā	Saphalā
Pauṣa	Putradā	Ṣaṭ-tilā
Māgha	Jayā (or Bhīmā)	Vijayā
Phālguna	Āmalakī	Pāpamocanī
Caitra	Kāmadā	Varuthinī

Viṣṇu (and perhaps other gods also) goes to sleep on the Śayanī Ekādaśī in Āṣāḍha; he turns on his side two months later on the Parivartini Ekādaśī in Bhādra; and he wakes up, a further two months later, on Prabodhini Ekādaśī in Kārtika. Marriages are not celebrated in northern India during these four months.

Ekādeśa, substitution of one sound for two or more. For instance, *khaṭvā indraḥ* may be read as *khaṭvendraḥ*. Here by the rule of *ekādeśa* the two vowels *ā* and *i* are substituted by one vowel *e*.

The rules of *ekādeśa* are given in *Aṣṭādhyāyī*, VI, 1, 85 to 101.

EKAJAṬĀ, (Tibetan : Ral-Geig-Ma), "she who has but one chignon", also known as Mahāchinatārā and Ugratārā, name of a Vajrayāna goddess. She is the most ferocious form of the Vajrayāna goddess Tārā. Ekajaṭā is mainly worshipped

in Nepal and Tibet. She is invoked to destroy obstacles and defeat one's enemies.

EKALAVYA. He was a prince of the Niṣāda tribe. The *Mahābhārata* (Ādi P., ch. 132) describes that failing to be accepted as a pupil by Droṇa, he put up an image of Droṇa, and made it his *guru*, and became an expert in archery. Droṇa fearing that he would excel his favourite Arjuna in archery asked Ekalavya to give him his right thumb as his *dakṣiṇā* (fee). Ekalavya complied with his demand at once.

EKĀMRA KĀNANA. A forest in Orissa which was a favourite haunt of Śiva (*Brahma P.* ch. 40). Later, Bhuvaneśvara was built at this place.

EKĀNANŚĀ, a goddess, sometimes identified with Subhadrā, and sometimes with the Devī born as the daughter of Nanda-gopa. Her worship was at one time prevalent in Orissa. The *Bṛhat-saṃhitā* (ch. 58, vv. 37-39) prescribes that her image should have two, four or eight hands; and it should be placed between the images of Kṛṣṇa and Balarāma.

EKANĀTHA (AD 1533-1599) famous Marāṭhī saint-poet and religious reformer, was born in a Brāhmaṇa family of Paiṭhāna. He wrote several hundred *Abhaṅgs*, and other poetical works in Marāṭhī. His most well-known work is the *Bhāgavata*. By writing on religious subjects in the vernacular he brought in a wave of religious revival. He also attempted to remove untouchability from the society.

Ekānta-dharma, "devotion to one object". The *Mahābhārata* (XII, 349) associates the *Bhagavad-gītā* with the doctrine of *ekānta*. It is said that God always blesses those that are devoted to Him without any idea of gain.

Ekāntika or **Ekāyana**, an ancient name of Vaiṣṇavism. The term *Vaiṣṇava* was not prevalent before the Gupta Age. Some *Pañcarātra* works like the *Padma Tantra* mention the following names for the Bhāgavatas : Sūri, Suhr̥t, Bhāgavata, Sātvata, Pañcakālavit, Ekāntika, Tanmaya and Pañcarātrika.

Ekapada Jātaka. This is the 238th story of the *Jātaka*.

In the past when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as a rich merchant. Once his young son sitting on his lap asked him to teach him one word which would express many things. Bodhisattva replied that 'skill' was such a word. And if good manners were accompanied with skill, that would give pleasure to friends, and unhappiness to enemies.

EKA-PARṆĀ, EKA-PĀṬALĀ were daughters of Himālaya and Menakā and sisters of Aparṇā (q.v.) In their austerities Eka-parṇā lived on only one leaf, and Eka-pāṭalā lived only on one *pāṭala* (flower of *Bignonia suaveolens*). The former married the sage Devala, and the latter the sage Jaigīṣavya. *Harivaṃśa*, ch. 18.

Eka-parṇa Jātaka. This is the 149th story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born in a family of Udīcya Brāhmaṇas. He learned all the three Vedas in Takṣaśilā, and after the death of his parents, became an ascetic and went to the Himālaya. Once he had come down to the plains to buy salt and other essentials. He was staying at the garden of the king of Vārāṇasī. Once when Bodhisattva had entered the city for alms, the king saw him and was impressed by Bodhisattva's bearing. He requested Bodhisattva to stay for some time as his guest. This king had a cruel and ill-mannered son. The king requested the ascetic to give his son some training so that he could control his cruelty and arrogance. The king left his son with Bodhisattva. Once while the prince and Bodhisattva were walking through the garden, they saw a young *nīma* (*Azadirachta indica*) plant in which only two leaves had come out. Bodhisattva asked the prince to take one of the leaves and chew it. The prince did so and when he found it to be bitter, pulled out the whole plant and destroyed it, and said that if this plant was so bitter when it was so young, it would have poisonous fruits when it grew up. Bodhisattva then told him that the people of the kingdom thought about him in exactly the same way as he thought about that young plant. So if the prince kept to his cruel manners, the people would not allow him to become the king, but would destroy him in the

same manner as he had destroyed the plant. The prince became a changed man after this lesson.

EKA-PIṆGALA, a name of Kubera. He had spied at Pārvatī seated on the left thigh of Śiva. By her curse he lost one eye. But on his making entreaties, the eye was restored but with *piṅgala* (bluish-yellow) colour (*Kāśi-khaṇḍa*).

Ekarāja Jātaka. This is the 303rd story of the *Jātaka*.

A courtier in the court of the King of Vārāṇasī in the olden times, had behaved in an illicit manner. He had been banished by the king. He had gone to the king of Kośala; and what he did there has been described in the *Mahāśīlavat-jātaka* (No. 51).

The king of Kośala, as in that narrative, caught hold of the king of Vārāṇasī, and suspended him from the lintel with his head down. But the king of Vārāṇasī did not abandon his feeling of love, and continued to meditate even in that position. Suddenly all his fetters disappeared and he went up and took his position in the sky. At the same time the Kośala king felt that his body was burning. His courtiers told him that this was because he had tortured such a good man as the king of Vārāṇasī. The Kośala king went to the king of Vārāṇasī asked for his forgiveness and returned to him his kingdom.

Ekāśeṣa, a variety of *dvanda* compound, in which of the two words having the same form and case ending, only one remains. For instance the two words *mātā-pitarau* (mother and father) may be replaced by *pitarau*.

Ekāṣṭakā. A hymn in the *Atharva Veda* (III, 10) is addressed to Ekāṣṭakā. It is a prayer for wealth. The meaning of the word is not clear. According to Sāyana, the commentator of the Vedas, Ekāṣṭakā is the eighth day of the dark half of Māgha.

Elephanta. The island of Elephanta is situated in the Bay of Bombay, a few kilometres from the harbour. It is famous for the cave temple of Śiva. The temple is of the post-Gupta period, and can probably be dated to the early 7th century. The cave is large. It is nearly of a square shape; each side is about 27 metres. Six rows of six columns support the roof.

The columns and the walls of the cave are lavishly sculptured with the legends of Śiva. At the back of the cave is the gigantic and awe-inspiring carving of the three headed Śiva. The central face is that of Śiva Mahādeva. At the left in profile is the skull-crowned head of Aghora-Bhairava, Śiva the destroyer. Balancing it on the right is the beautiful face of Umā, Śiva's wife.

ELIOT, (Sir) Charles (b. 1862, d. 17.3.1931). Educated Cheltenham and Oxford. While at Oxford, he won the Boden Scholarship for Sanskrit. He entered the Diplomatic Service in 1886 and resigned in 1904. He was the first Vice Chancellor of the Hong Kong University. He was considered an authority on Japanese Buddhism. His work *Hinduism and Buddhism* was published in 1921.

ELLAMAN or Ellaiyamman (Tamil, "lady of the boundary"), name of a goddess of the boundary and of the village fields, of South India. She is said to be the same as Reṇukā, wife of Jamadagni and mother of Parāśurāma. Prayers are offered to Ellaman in case of a snake bite.

ELLORA, about 30 kilometres north-east of Aurangabad in the Maharashtra State is an important archaeological centre. The place has rock-cut temples and caves belonging to all the three religions.

The Buddhist caves, 10 in number are on the right side and were occupied in the beginning of the 6th century. Nine of these are *vihāras*, and the 10th, Cave X is a *caitya*. This last has a large image of the Buddha seated on a throne.

On the left of the Buddhist caves are the Hindu caves. They number 16 and are on the same plan as the Buddhist *vihāras*. Almost at the centre of the site is the Kailāśanātha temple dedicated to Śiva. It is a monolithic structure 50 metres long and 29 metres high- It is cut of a single outcropping of rock. It was constructed by the Rāṣṭrakūṭa king Kṛṣṇa (AD 758-73). The architectural carving of the Kailāśanāthaa temple is not limited to the "almost incredible achievement" of the main shrine, but includes lesser shrines carved all round the temple and its surroundings.

Some Jaina caves were excavated at a later period and are on the left of the above two groups.

EMUṢĀ. The name of the boar (*varāha*) who raised the earth from below the waters, according to the *Śatapatha Brāhmaṇa* (XIV. 1. 2. 11). This is probably the germ of the Varāha or boar incarnation in the *Purāṇas* (e. g. *Viṣṇu Purāṇa*, I, 4).

ERĀN, a village in the Khurai Tehsil, on the left bank of the Bina in the Sagar district of Madhya Pradesh. (There are two other Erāns not far from this place.) Erān is an ancient site. Several inscriptions of the Gupta period have been found here. One of them inscribed on the chest of an image of Varāha mentions Toramāna, who was a Hūṇa king.

ERAṆḌAPALLA, a south Indian kingdom mentioned in the Allahabad inscription (19th line) of Samudragupta (4th century AD). Samudragupta had defeated Dāmana the king of Eraṇḍapalla. It is believed to be the same as the Eraṇḍapalli region near Srikakulam in Andhra.

ERANNOBOAS, the river Śona is called Erannoboas by Arrian (*Indica*, ch. X), and Pliny (*Natural History*, Bk. VI, 22). It is derived from Hiranyavāhu, another name of the river Śona according to the *Amarakośa* (I, Vārivarga).

ETṬUTTOKAI, the Eight Anthologies, with *Pattu p-pāṭṭu* (q v.) forms the corpus of the classical Tamil poetry. The poems of the *Etṭuttokai* range in length from short lyrical stanzas of about three lines to narrative poems of several decades of verses. The poems are ascribed to a great number of authors. The *Etṭuttokai* was compiled sometime before the 13-14th century. The poems are secular. They may be divided into two broad groups, *Aham* and *Puram*, i.e., love-poetry and war-poetry. The names of the eight anthologies are: Ahanānūru, Aingurunūru, Kuruntokai, Narrinai, Padirrupattu, Puraṇānūru, Paripāṭal, and Kalittokai (qq. v.).

F

FA HIEN (or Fa Hsien). Famous Chinese Buddhist monk and pilgrim; surname : Shih. He was born in Shansi, and trained at the Buddhist centre in Chang-an, the western capital of China. He left Chang-an in AD 399 with several companions, to visit India and the other Buddhist countries of the West, in search of the authentic texts of the Buddhist canon, especially of the *Vinaya-piṭaka*. Fa Hien was already 65 when he set out. He crossed deserts and the Pamir Plateau, and reached Takṣaśilā and Puruṣapura (Peshawar). Then he passed through Mathurā and Śrāvastī to reach Pāṭaliputra, where he stayed for three years. On his way he had also visited Lumbini, Kuśinagara, and Vaiśālī. Fa Hien has all the praise for the people of Pāṭaliputra. "It is the largest city in the whole Middle Kingdom. The people are rich and vie with each other in performing good deeds." In fact Fa Hien liked the whole of the region of Uttar Pradesh and North Bihar, the Middle Kingdom as he called it. "The climate is temperate and without frost. The people are rich and contented, unencumbered by any poll-tax or official restrictions. Only those who till the king's land pay a land tax, and they are free to go or stay as they please. The kings govern without recourse to capital punishment, but offenders are fined lightly or heavily according to the nature of their crime. ... The people of this country kill no living creatures, drink no wine, and eat no garlic or onion." Fa Hien stayed for two years in Tāmraliptī, and then went back to China by way of Sri Lanka and Sumatra. (His only surviving companion Tao-chen settled down in India and never returned to China.) He was 79 when he reached Nanking in AD 413. The following years he wrote the record of his travels. Fa Hien who came to India during the reign of Candragupta II (AD 376-413), never mentions his name.

FAN FAN YU is an encyclopaedic dictionary of Indian names in Chinese. It was compiled about the 6th century AD. In 73 chapters, it deals with all names which occur in the Buddhist scriptures and in the accounts of the Chinese pilgrims to India. These names include those of Buddhas, Bodhisattvas, gods, demons, birds, fishes, countries, towns, villages, flowers, clothing, medicinal herbs, etc. Altogether there are about 5,000 names. It gives the names of the four *dvīpas* as Jambudvīpa, Godhanya, Uttarakuru, and Pūrva Videha. There are names of 121 cities beginning with Vārāṇasī, Vaiśālī, Śrāvastī, Kapilavastu, Ujjayinī, etc. The names of the 47 rivers begin with Nairāñjanā, Vakṣu, Sitā, Gaṅgā, etc.

FA-SIANG-TSUNG a Buddhist sect of China. The sect belonged to the Yogācāra (better known as the Vijnānavāda) school. It developed when Hiuen-Tsang returned from India after studying the doctrines of the Yogācāra school with Śīlabhadra and translated a number of Yogācāra texts. Later the sect was led by Hiuen Tsang's disciple Kuei-chi (or Kwei-ki).

FAUSBOLL, Michael Vigo was born on 22. 9. 1821 in Jutland (Denmark). He was professor of Indian Linguistics and Sanskrit at the Copenhagen University. Fausboll is known for editing and publishing the texts of several important Pali works specially of the *Jātaka*. He died on 3. 6. 1908.

Among his works are *Dhammapada* (text), 1885; *Suttanipāta* (text), 1885-94; *Jātakātthavaṇṇanā* (Vol. 1-7) (text), 1877-97; etc.

FEER, Leon was born in Rouen on 22.11.1830. In 1864 he was appointed Professor of Tibetan in the School of Oriental Languages of the Paris University. He was proficient in Mongol, Pali, and Sanskrit languages also. In 1872 he was given the charge of the Manuscript Department of the Bibliothèque Nationale. He was made the Conservateur-Adjoint of the same Institution in 1900. Feer wrote many articles on the *Kanjur* and *Tanjur*. He edited the *Samyukta Nikāya* for the Pali Text Society. He died in Paris on 10.3.1902.

FERGUSSON, James was born on 22.1.1808. He was educated at the Edinburgh High School and privately. He came to India

and joined at first the family business at Calcutta. He then worked for ten years in his indigo factory, and made sufficient to retire upon. He travelled extensively in India for seven years from 1835 to 1842 and studied styles of architecture. He left India in 1845, and spent the rest of his life in Britain studying and writing on architecture of various countries. He was made the Vice-President of the Royal Asiatic Society of Great Britain. He died on 9.1.1885. His works include *Tree and Serpent Worship in India*, 1868; *Cave Temples of India* (with James Burgess), 1880; *History of Indian and Eastern Architecture*, 1885; *History of Architecture in all Countries*, 1874; etc.

FILLIOZAT, Jean (1906-1982) started his career as a medical doctor. Later he became an Indologist and a specialist on ancient Indian medicine. One of his earlier works was *The Classical Doctrine of Indian Medicine* 1949 (English translation, 1965). He wrote his *L'Inde Classique* with Professor Louis Renou. His critical edition the *Yogaśataka* of Nāgārjuna was published in 1979. Filliozat was the founder of the French Institute of Indology at Pondicherry.

FINOT, Louis (1861-1935) was the first Director of the Ecole Francaise de Extreme Orient in Hanoi and Saigon. Later, he was a Professor in the College de France in Paris. He worked with Sylvain Levi and discovered many facts about the spread of Indian Civilization in South-East Asia. His works include *Lapidaires Indien*, 1896; *Les Temple d'Icervarapura - Combodge- Les inscription et l'histoire*, 1926; *Notes d'Epigraphie*, 1902; etc.

FLEET, John Faithful was born in England in 1847. He was educated at the London University. He joined the Indian Civil Service, and was allotted to the Bombay Presidency. He learnt the Kanarese language, and also studied Indian astronomy. After the publication of some of his articles in the *Journal of the Bombay Branch of the Royal Asiatic Society*, and *Indian Antiquary*, his reputation as a scholar of Indian History was established. He was made the Epigraphist to the Government of India in 1883. In 1886, he was back as Collector and District Magistrate, and shortly afterwards he was made a Divisional Commissioner. In 1897 he retired and settled down

in England. From 1906 to 1917 he was Secretary of the Royal Asiatic Society in England. He died on 21. 2. 1917. His works include *Pali, Sanskrit and Old Canarese Inscriptions*, 1876; *Inscriptions of the Early Gupta Kings and Their Successors* (Vol. III of the *Corpus Inscriptionum Indicarum*). 1888; etc.

FONDUKISTAN, a site in Afghanistan, east of Bamian. The site was excavated by French archaeologists in 1937. Remains of seventh century Buddhist sanctuary with its appendages were found. Among the most important discoveries here were a number of terracotta figures and mural paintings of predominantly Indian type recalling Gupta and Pāla models.

FOUCHER, Alfred was born in France in 1865. He learnt Sanskrit and Indology at Ecole des Hautes Etudes, where Sylvain Levi was his teacher. He became a Professor at the same institution and later at the College de France. He came to India several times. He died on 30. 10. 1952. His works include *La Buddhavataara of Ksemendra*, 1892; *L'art Greco-Buddhique du Gandhara*, 1905-51; *Elements de Logique et de Systematique Indienne*, 1949, etc.

FRANKE, Rudolf Otto was born on 24. 6. 1862 in Wickerode, Germany. He obtained his Ph. D. from Goettingen on his work on Hemacandra's Prakrit Grammar. In 1890 he was appointed the Professor of Sanskrit in Koenigsberg. His main contributions are his works on Sanskrit and Pali-Prakrit grammars. He died in Koenigsberg on 5.2.1928. Some of his works are : *Pali und Sanskrit*, 1902; *Geschichte Kritik der einheimischen Pali Grammatik* 1902; *Dīghanikāya*, 1913; etc.

FUNAN, was the first Indianized state of south east Asia. The name occurs in the Chinese sources. Funan was a region occupying part of the present Kampuchea, primarily along the lower course of the Mekong. The Chinese envoys who visited Funan in the 3rd century, according to these sources, reported as a legend something which might be also in essence a historical fact. Another version of this legend is given in a Sanskrit inscription of Champa. According to the Sanskrit version of the legend, Funan state and dynasty was founded by a Brāhmaṇa Kauṇḍinya who had married a local princess of

semi-divine origin. Later Funan became an empire over a kind of federation of small Hinduized states. It extended its conquests as far as the Malaya peninsula and remained the chief power of the Indo-Chinese region until the middle of the 6th century. When Funan fell in the mid sixth century, the kingdom of the Khmer (Kampuchea) rose from its ruins.

G

Gaccha, a group or brotherhood found mainly among the Śvetāmbara Jainas. Every Śvetāmbara Jaina belongs to one or other of the *gacchas*. The various *gacchas* were formed by important monks, and the disciples of these monks are said to belong to the *gaccha* formed by them. The formation of the *gacchas* started in the 11th century and continued upto the 13th century. Altogether, it is said, 84 *gacchas* were formed, but it appears that only three of them survive to day. They are Kharatara-*gaccha*, Tapā-*gaccha*, and Añcala-*gaccha*. Membership of the last named is not high. Most of the Svetāmbara Jainas belong to one of the first two *gacchas*.

The *gacchas* are not endogamous. Nor do they have any doctrinal differences. But a Jaina always mentions his *gaccha* in the inscription that he puts up on a temple constructed by him.

GADA, son of Vasudeva by his wife Rohiṇī, a step-brother of Kṛṣṇa (*Bhāgavata Purāṇa*, IX, ch. 24)

Gada is also the name of an *asura* who was killed by Viṣṇu. See Gadādhara.

Gadā, "mace, club", This weapon is so named because it was made out of the bones of an *asura* named Gada. It was given to Viṣṇu by the gods for killing another *asura* named Hetirakṣa (*Vāyupurāṇa*). That is why Viṣṇu has the epithet Gadādhara. Gadā is the attribute of many gods and goddesses, including Durgā, Śiva, Hanumān, Viṣṇu (see Caturviṃśati-mūrti), etc. The term '*gadā*' appears quite often in the *Ramāyāṇa* and the *Mahābhārata*, but strangely enough does not appear in the *Amara-kośa*.

Some of the *gadās* have particular proper names. Thus Kaumodakī is the *gadā* of Viṣṇu or Kṛṣṇa or Lakṣmī; Saunanda

that of Balarāma; Khatvāṅga that of Śiva or Durgā or Skanda; etc.

GADĀDHARA, "one who carries the *gadā*", an epithet of Viṣṇu. Once, Viṣṇu killed an *asura* named Gada. The god Viśvakarmā made a *gadā* out of his bones, and presented it to Viṣṇu. He killed many other *asuras* such as Heti, etc., with that primordial *gadā*. Hence Viṣṇu has the epithet Gadādhara, (*Agni-purāṇa*, ch. 114)

GADĀDHARA BHATṬĀCĀRYA, (AD 1650), was an important commentator on the *Tattvacintāmaṇi* of Gaṅgeśa Upādhyāya of Mithilā. Gadādhara's commentary is on the *anumāna* portion of this work. Gadādhara lived in Navadvīpa (Bengal). He also commented on the *Āloka* of Pakṣadhara Miśra, and on the *Kusumāñjali* of Udayana. His other works include *Śakti-vāda*, *Muktivāda*, etc.

GADAG, a place about 70 kilometres east of Dharwar in Karnataka. Here, there is a group of temples of the late Cālukyan type, mostly in a mutilated state. Of these, a temple of Sarasvatī and a temple of Someśvara are interesting. They show the points of contact between the Cālukyan temple and its offshoot, the Hoysala.

GĀDHI, a king of the Kuśa dynasty. He was the son of Kuśanābha, and father of the sage Viśvāmitra. (*Rāmāyaṇa*, I, ch. 34)

GADYA-CINTĀMAṆI, a work by Digambara Jaina author Oḍeya-deva Vād.bhaṣiṇha (early 11th cent.) The subject matter of this novel is the legend of Jivandhara, taken from the Jaina Uttarapurāṇa.

Jivandhara, the posthumous son of a king murdered by a treacherous minister, is brought up by a merchant as his own son. Jivandhara grows into an intelligent and talented young man. With these qualities, he wins over, one by one, eight beautiful girls, some of them princesses, as his wives. He then kills the man who had usurped the throne of his father. At the end, he and his wives renounce the world and become Jaina ascetics.

Gagga Jātaka, same as Garga Jātaka, (q. v.).

GAHAḬAVĀLA, a dynasty which ruled over Kanauj from the later part of the 11th century to the first quarter of the 13th century. One of the early rulers of this dynasty was Candradeva. He had allied himself with Mahmud, Governor of the Punjab, when the latter plundered Kanauj in 1086 and 1090. After Mahmud's departure Candradeva occupied Kanauj. Candradeva later became the ruler of almost the entire region now known as Uttar Pradesh. Other powerful rulers of this dynasty were Govindacandra (c. 1114 to c. 1154) and his grandson Jayachandra (1170 to 1193). Jayacandra's dominion included the districts of Patna and Gaya. He was a patron of poets. Śrīharṣa the author of *Naiṣadha-carita* lived in his court. Modern scholars doubt the romantic story of the marriage of his daughter Saṇyogitā with the Cāhamāna Pṛthvirāja III of Ajmer. Jayacandra lost his life in the battle of Chandawar in Etawah District against Muhammad Ghorī in 1193. There is evidence to suggest that the Gāhaḍavāla dynasty continued in Kanauj until Aḍakkamalla. He settled in Nagod State in Central India after being deprived of Kanauj by Iltutmish in about 1230.

Gahanbar(s) are six Pārsī festivals, occurring at irregular intervals throughout the year. These are celebrated with liturgical rites and feasts. Gahanbars may be celebrated privately or in community gatherings.

Gahapati Jātaka, same as Gṛhapati Jātaka (q. v.).

GAJABĀHU. Two kings of Sri Lanka bore this name. Gajabāhu I has been approximately dated to AD 173 to 191, with the help of the *Mahāvamsa*. One of the achievements of this king was to raise the height of the *stūpa* at Abhayagiri to about 84 metres. The dating of Gajabāhu I is important in as much as it helps in fixing the dates of his contemporary Pāṇḍya, Cola, and Cera kings.

Gajabāhu II ruled over Sri Lanka for a short time late in the 11th century.

Gajacchāyā, also called Hasticchāyā, is a *śrāddha* performed in the shadow of an elephant. Such a *śrāddha* may be performed in an *adhika-māsa* or *mala-māsa* (inter-calary month) also. The

Mahābhārata (Vanaparva, ch. 199) avers that this *śrāddha* in which the ears of the elephant serve as fans, gives gratification (to the manes) for thousands of *kalpas*. The Gajacchāyā *śrāddha* is praised again in the Anuśāsanaparva, ch. 126.

Gajahasta-mudrā, "elephant-arm-handpose", name of a dancing gesture in which the arm is thrown in front of the breast (across the chest) in imitation of an elephant's trunk. It is also known as *daṇḍahasta-*, or *dolahasta-mudrā*.

Gajakumbha Jātaka This is the 345th story of the *Jātaka*.

In former times, Brahmadata was the king of Vārāṇasī, and Bodhisattva was his minister. The king was a slothful person. Once while they were in the garden, they saw a *gajakumbha* (tortoise). Bodhisattva asked the *gajakumbha* what the *gajakumbhas* did in case of a forest fire since they moved so slowly. The *gajakumbha* said that if they could find some hole in the ground, they could escape. Otherwise the whole tribe perished. The king was cured of his slothfulness when he heard this.

Gaja-Lakṣmī, ("elephant-Lakṣmī"), a form of Lakṣmī generally found in sculptures. Lakṣmī is depicted as sitting or standing on a lotus. Two elephants on her two sides sprinkle water on her. Such figures are common in Buddhist sculptures from Barhut, Sanchi, Bodhgaya, Amarāvati etc., and also found in medieval Hindu sculptures. Reference to Gaja-Lakṣmī are not found in the principal Hindu *Purāṇas*.

GAJAH MADA, Chief Minister of the Majapahit kingdom of Java, from 1330 to 1364. He was an officer of the bodyguard of the king, and rose to the high position due to his ability. Gajah Mada was a great administrator, and looked after nearly all the departments of the government. When he died the state council decreed that it was impossible to appoint a single successor; and it divided his functions among four ministers.

It was under Gajah Mada's patronage that Prapañca began the composition of *Nāgarakertā-gama*, the epic of Majapahit. Gajah Mada is believed to have united the whole of Indonesia. The early Indonesian nationalists considered him a national

hero. The first Indonesian University, established in 1946, in Jogjakarta, is named after him.

Gajamuktā, a pearl found in the head of elephants. In his commetary on *Kumārasambhava*, (I, 6) Mallinātha says that pearls originate from eight places. These are: elephant, conch-shell, cloud, boar, fish, serpent, sea-shell, and cane.

GAJAPATI PRATĀPARUDRA, king of Orissa from 1497 to 1540. In the first half of his reign he suffered some reverses at the hands of Husain Shah of Bengal and of Kṛṣṇadeva Rāya of Vijayanagara, but the last 20 years of his reign were peaceful, and Orissa was very prosperous in this period. Caitanya came to Puri in 1510, and finally settled down here in 1512.

GAJĀSURA, name of an *asura*. A king had once slighted the sage Nārada. Nārada had then cursed him that in his next life he would be born as Gajāśura, an *asura* with the shape of an elephant. Śiva killed Gajāśura and then wore his hide. (*Skandapurāṇa*, Ganeśakhaṇḍa, ch. 10)

Gaja-tāṇḍava, name of a form the *tāṇḍava* (dance) performed by Śiva as Naṭarāja. In this form Śiva plants his foot on the head of an elephant instead of the customary demon (*Apas-māra*). This dance, therefore alludes to the Gajāśura (q. v.) legend.

Gajendra-mokṣa, "redemption of the king of elephants". Indradymna a pious king and a devotee of Viṣṇu, had handed over his kingdom to his children in his old age, and gone to the forest to practise penance. Once he failed to notice the sage Agastya and pay him proper respects. The sage was enraged, and turned Indradymna into an elephant. As an elephant Indradymna roamed in the forest, and after 1,000 years arrived at the Trikūṭa mountains. There was a crocodile in a lake there. This crocodile was originally a *gandharva* called Hūhū. Once Hūhū was sporting in the lake with his women. This had displeased a sage who was engaged in penance nearby. He turned Hūhū into a crocodile. As soon as Indradymna the elephant stepped into the lake, his leg was caught hold of by Hūhū the crocodile. The ensuing tug of war continued for

1,000 years. At last Viṣṇu arrived on his mount Garuḍa, killed the crocodile and saved the elephant, who was retransformed into Indradyumna and sent to heaven. (*Bhāgavata-purāṇa*, 8th skandha),

(As to what happened to Indradyumna when his term in heaven expired, see Akūpāra.)

One should listen to the story of Gajendra-mokṣa to remove the evil effects of a bad dream. (Kane, *History of Dharmaśāstra*, Vol. V, p. 779).

Galagraha, name of certain days in the dark fortnight. These days are: the 4th, 7th, 8th, 9th, 13th and the three following days. These days are not propitious for certain rites such as *upanayana*.

GALANOS, Demetrios was born in 1760 in Athens, Greece. In 1786, he came to India with a Greek merchant as a teacher. For six years, he lived in Dhaka and Calcutta, and learnt English, Sanskrit and Persian. In 1793, he went to Vārāṇasī, and settled down there as a trader, and in course of time became a rich man. He learnt Sanskrit thoroughly, and translated many works from that language into Greek. He died in Vārāṇasī on 3. 5. 1833. His works were published from Athens in seven volumes between 1845 and 1853. He had translated among others, *Raghuvamśa*, *Pañcatantra*, *Bhartṛhari-Śataka*, *Bhagavadgītā*, *Bhāmīnīvilāsa*, etc.

GĀLAVA (1), a sage who is cited as an example of an obstinate person, in the *Mahābhārata* (V, 105-118). He was a pupil of Viśvāmitra. At the end of his studies he importuned his master to say what present he should make him. Viśvāmitra was annoyed, and told him to bring 800 white horses, each having one black ear. Gālava was almost hopeless about getting such a present, and was on the point of committing suicide. However, his friend Garuḍa came to his help. He took Gālava to King Yayāti. The king was unable to provide the horses, but he gave to Gālava his daughter Mādhavī. Gālava gave her in marriage successively to three different kings, receiving from each of them 200 horses he was in quest of, upon the birth of a son to each from Mādhavī. Notwithstanding her triple marriage and maternity Mādhavī, by a special

boon, remained a virgin. Since the balance 200 horses were not available anywhere, Gālava presented Mādhavi along with the 600 horses to Viśvāmitra. In lieu of the 200 horses, Viśvāmitra accepted Mādhavi for procreating a son by her. When this son was born, Viśvāmitra retired to the woods, and Gālava took back Mādhavi to her father.

GĀLAVA (2), one of the ten ancient grammarians named by Pāṇini. He is cited four times in the *Aṣṭādhyāyī*, viz., in VI, 3, 61; VII, 1, 74; VII, 3, 99; and VIII, 4, 67.

GAM or GĀM, a *bījamantra*. It signifies Gaṇeśa.

Gamaka, ("tremolo"), a grace or ornament in music.

Gāmaṇicaṇḍa Jātaka, same as Grāmaṇicaṇḍa Jātaka (q. v.).

GAMBHĪRĀ, name of a river. Gambhīrā mentioned in the *Meghadūta* (40) is a tributary of the river Śipra in Malwa. Gambhīrā mentioned in the *Rājataranigīṇī* (VIII, 1063) is according to Aurel Stein the name of the lowest portion of the Viśoka river before it falls into the Vitastā (Jhelum).

Gaṇa (1), a series of group of *nakṣatras* or lunar mansions classed under three heads, that of the gods (*Devagaṇa*), that of the men (*Nara* or *Manuṣya-gaṇa*) and that of the *rākṣasas* (*Rākṣasa-gaṇa*). These are used in astrology to determine the suitability of the bride and the groom to each other.

If the bridegroom and the bride are born on the *nakṣatras* that belong to the same group out of these three groups, that is the best thing. But if the *nakṣatras* of birth belong to different groups, then the rules are: it is middling if their *nakṣatras* belong to the *Nara* and *Deva* group respectively, or if the bridegroom's *nakṣatra* being of the *Deva* or the *Rākṣasa*, the bride's is that of *Nara*. If the bride is of *Rākṣasagaṇa* and the bridegroom's *nakṣatra* is of the *Nara* type, then death will result. Similarly, if the *nakṣatras* of the pair belong to the *Deva* and the *Rākṣasa* groups, there would be quarrels and enmity between the two.

The *gaṇas* are

<i>Deva</i>	<i>Nara or Manuṣya</i>	<i>Rākṣasa</i>
Aśvinī	Bharaṇī	Kṛttikā
Mṛgaśīras	Rohiṇī	Aśleṣā
Punarvasu	Ārdrā	Maghā
Puṣya	Pūrvaphalgunī	Citrā
Hasta	Uttaraphalgunī	Viśākhā
Svātī	Purvāṣāḍha	Jyēsthā
Anurādhā	Uttarāṣāḍha	Mūla
Śravaṇa	Pūrvabhādrapadā	Dhaniṣṭhā
Revatī	Uttarabhādrapadā	Śatabhiṣaj

Gaṇa (2), in prosody, is a metrical unit consisting of three syllables, represented by a letter. For example, three consecutive long syllables are represented by *Ma*, three consecutive short ones by *Na*. There are thus eight *gaṇas*, the other six being: *Bha*, long, short, short; *Ya*, short, long, long; *Ja*, short, long, short; *Ra*, long, short, long; *Sa*, short, short, long; *Ta*, long, long, short.

Gaṇa (3), inferior deities, attendant on Śiva (See Gaṇa-devatā.) They are ruled by Gaṇeśa. Hence he is called Gaṇapati.

Gaṇa-devatās, “troops of deities”, are attendant upon Śiva. Their total number is 422, divided into nine classes. These are: Ādityas-12; Viśvadevas-10; Vasus-8; Tuṣitas-36; Ābhāsvaras-64; Anilas-49; Mahārājikas-220; Sādhyas-12; and Rudras-11.

Gaṇadhara, a leader of a school among the Jains, an original disciple of Mahāvīra. According to the Svetāmbaras, Mahāvīra had eleven Gaṇadharas. Nine out of these eleven died within the life-time of Mahāvīra. “The *sthaviras* Indrabhūti (Gautama) and Ārya Sudharman both died after the *nirvāṇa* of Mahāvīra. The Nirgrantha *śramaṇas* of the present time are all (spiritual) descendants of the Ārya Sudharman, the rest of the Gaṇadharas left no descendants.” (*Kalpa-sūtra*, List of the Sthaviras).

The Digambaras, however, claim that they are the spiritual descendants of Indrabhūti Gautama.

Gaṇapātha, accessories to the *sūtras* (“aphorisms”) of Sanskrit grammars. They deal with the *gaṇas* or series of words following the same grammatical rule. Each system of grammar may have its own *gaṇapātha*.

GAṆAPATI, 'Lord of the Gaṇas', same as Gaṇeśa (q. v.).

GAṆAPATI ŚĀSTRĪ was born in October 1860 in Tirunelveli district in Tamil Nadu. He became proficient in Sanskrit at quite an early age. In 1889 he was made Professor of Sanskrit at Trivandrum Sanskrit College, and in 1899 he was made Principal of the same College. In 1908 he was made Curator for the publication of rare manuscripts. He edited and published 87 texts in the Trivandrum Sanskrit Series. Gaṇapati Śāstrī discovered the works of Bhāsa. He was made Mahāmahopadhyaya in 1918. He died on 3.4.1926.

Gāṇapatya, name of a powerful sect who adopted Gaṇeśa as their special deity and established his worship to the exclusion of practically every other god, even of his parents, Śiva and Pārvatī. The worship of Gaṇeśa appears to have started sometimes in the 6th century, but the sect perhaps arose sometimes in the 7th century. The sect became powerful in southern parts of India in the 10th century. They set up the cult of five Śakti-Gaṇapatis, i.e., Gaṇeśa or Gaṇapati accompanied by his Śakti. These are; Ucchiṣṭa-Gaṇapati, 4-armed, red; Mahā-Gaṇapati, 10-armed, red; Urdhva-Gaṇapati, 6-armed, yellow; Piṅgala-Gaṇapati, 6-armed, tawny; Lakṣmī-Gaṇapati, 4 or 6-armed, white. Later the Gāṇapatya divided into six separate sects.

GAṆARATNA-MAHODADHI of Vardhamāna (c AD 1140) is a commentary on a *gaṇapāṭha* of a school which is close to that of Hemacandra.

GAṆDAKĪ, same as the river Gaṇḍak. It joins the Gaṅgā near Sonpur in the Muzaffarpur district. The river is said to have formed from the sweat of the cheeks (*gaṇḍa*) of Viṣṇu who performed austerities near its source; hence the river is called Gaṇḍakī (*Varāha P.* ch. 144). The portion of the river within a kilometre of Muktinātha abounds with the sacred stone Śālagrāma.

Gaṇḍatindu Jātaka. This is the 520th story of the *Jātaka*.

In former times Pañcāla was the king of Kāmpilya. He was a wicked king, and his subjects suffered greatly on account of

his bad rule. Bodhisattva was at that time born as a god of a *tinduka* tree. He thought of bringing the king to the path of righteousness. One night Bodhisattva appeared before the king in his bedroom, and told the king to find out for himself what his people thought about him. In the morning the king went out with his priest and roamed about the country. Everywhere he found men, women and even the beasts, cursing the king for their misfortune. The king went back to his palace and devoted himself to good work.

GANDAVYŪHA, a Mahāyāna Sūtra held in high esteem in Nepal. The work describes the wanderings of the youth Sudhana in quest of the highest knowledge essential for enlightenment. He travels all over India, and seeks knowledge from all kinds of people, until finally with the help of Bodhisattva Mañjuśrī he attains perfect knowledge through the instrumentality of Bodhisattva Samantabhadra.

Gandhakuṭi, ("chamber of perfume"), the name given to the special apartment occupied by the Buddha. There were several such Gandhakuṭis, but the most famous was the one at Jetavana. The site on which it stands is the same for every *buddha* (q. v.). In the *Divyāvadāna*, a Gandhakuṭi is the place where the Buddha took his seat. Sarnath where the Buddha preached his first sermon is called Mūlagandhakuṭi.

Sometimes it is the epithet applied to a Buddhist temple. The large temple at Buddha-Gaya is called in the inscription 'Mahā-gandhakuṭi-prāsāda'. (*Indian Antiquary*, IX, pp. 142-43) The term Gandhakuṭi is used in Jainism also. The Gandhakuṭi of a *tirthaṅkara* is built by the gods, whereas the one for an ordinary *kevalin* is a plain one.

GANDHA-MĀDANA, "intoxicating fragrance", name of a mountain frequently mentioned in the *Mahābhārata*, and also in the *Purāṇas*. It is across the Himavat (Himālaya), for Pāṇḍu crossed Himavat to reach it (*Mahābhārata*, I, ch. 119). Gandha-mādana is one of the mountains who serve Kubera, the god of wealth (*Op. cit.* II, ch. 10).

Gandha-mādana is one of the ten fabulous mountains of Chinese Buddhism.

GANDHĀRA, name of a region in the north west of Pakistan. The region has been defined differently by both ancient and modern authorities. The definition most generally accepted extends from Jalalabad and the Kunari river of Afghanistan in the west to the Mānikyala *stūpa*, a few kilometres south east of Rawalpindi in the east. The Ṛgveda mentions the region only once in connection with the sheep of the Gāndhārians (I, 126, 7) Gandhāra is mentioned several times in the *Mahābhārata*. Gāndhārī, the wife of Dhṛtarāṣṭra was a princess of Gandhāra. Several Jātaka stories (Nandivilāsa J. (28); Pañcaguru J. (132) etc.) name Takṣasīlā as the capital of Gandhāra. Aśoka mentions the people of Gandhāra in his Fifth Rock Inscription.

Gāndhāra, the third note of the octave. It is denoted by *GA*. It is believed that Gāndhāra has been devised after the sound of a goat. It is said to vibrate the ears and also the nose, the organ for sensing *gandha* (smell). Hence the name. Its accent is *udātta*.

Gandhāra Art. Gāndhāra as an art form refers to the Romano-Buddhistic school of art which flourished in Gandhāra from early in the first century AD to the middle of the fifth century. The Gandhāra sculpture is mainly in schist, stucco and terracotta. The Buddha in Gandhāra art is depicted with youthful Apollo-like face in the anthropomorphic tradition of the Roman religion. He is dressed in monastic garments resembling those seen on Roman imperial statues. The western influences in the art of Gandhāra were due mainly to trade contacts with Rome. They are unrelated to the rule of Bactrian Greeks in this region.

Gāndhāra Jātaka This is the 406th story of the *Jātaka*.

In former times, Bodhisattva was the king of Gāndhāra. The king of Videha was his friend though, they had never seen each other. Once Bodhisattva saw the eclipse of the moon, and thinking that he might one day lose his glory in the same manner renounced his kingdom and became an ascetic. He then went to the Himālaya. When the king of Videha heard this he also did likewise. They met but could recognize each other only when they were exchanging reminiscences after a lunar eclipse. They became friends and used to go out together

for begging. Once Bodhisattva saw that his friend had stored some salt for the days when they might be given saltless food by the villagers. Bodhisattva scolded his friend that it was not proper for an ascetic to store anything.

GĀNDHĀRĪ, "Princess of Gandhāra", was the daughter of Subala, king of Gandhāra. She was wife of Dhṛtarāṣṭra, and mother of his hundred sons. Her husband was blind, so she always wore a bandage over her eyes to be like him. She is said to have owed her hundred sons to the blessings of Vyāsa, who, in acknowledgement of her kind hospitality, offered her a boon. She asked for a hundred sons. Then she became pregnant, and continued so for two years, at the end of which she delivered a lump of flesh. Vyāsa took the shapeless mass and divided it into 101 pieces, which he placed in as many jars. In due time Duryodhana was produced; and a month afterwards 99 other sons came forth, and an only daughter Duḥśalā. (*Mahābhārata*, I, chs. 115, 116). At the end of the Mahābhārata battle when all her 100 sons had been killed, Gāndhārī wanted to curse the Pāṇḍavas; but Vyāsa intervened and asked her to forgive them. Yudhiṣṭhira then approached her with folded hands to ask for her forgiveness. Gāndhārī removed the bandage of her eyes slightly and looked at his finger tips. Yudhiṣṭhira's nails became black and diseased. She, however, told the Pāṇḍavas not to fear her any more. (*Ibid.*, XI, ch. 15)

Gandharva. In the Ṛgveda (IX, 86 36), Gandharva is a deity dwelling in the atmosphere. Later, gandharvas are celestial musicians. They are musicians in the courts of gods such as Yama, Varuṇa, Kubera, etc. (*Mahābhārata*, II, chs. 8, 9, 10, etc.). Names of some of the important gandharvas are: Hūhū, Citrasena, Citraratha etc.

Gāndharva, one of the eight forms of marriage rites mentioned in the *śāstras*. "The voluntary union of a maiden with her lover one must know (to be) the Gāndharva rite, which springs from desire and has sexual intercourse for its purpose." (*Manusmṛti*, III, 32)

This form of marriage is not recognized by the law courts.

GANDHARVA-LOKA, the world or the region of the gandharvas.

Śūdras who have served their masters faithfully go to this *loka* after their death (*Viṣṇu-purāṇa*, I, 6. 35). See also *Loka*.

GANDHARVA VEDA, an Upa-veda of the Sāmaveda. It was meant for those who would make music as their means of living. There is no extant text of this work. According to tradition the work contained 36,000 ślokas.

GANDHAVATĪ (1), the name of a small branch of the river Śiprā on which the temple of Mahākāla is situated (*Meghadūta*, I, 33).

GANDHAVATĪ (2), another name of Satyavati, mother of Vyāsa.

GĀNDINĪ, daughter of Kāśirāja; she was in her mother's womb for 12 years. When her father desired her to come forth, she advised him to present a cow each day to Brāhmaṇas, to ensure that at the end of further three years she would be born. This was done, and the child on being born was named Gāndinī which means 'a cow daily' (*Viṣṇu-purāṇa*, IV, 13, 117-124).

GĀNDĪSTOTRA-GĀTHĀ, a lyrical poem ascribed to Aśvaghoṣa. It seeks to describe in words the religious message carried to the hearts of men by the sounds produced by beating a long strip of wood with a short club. The poem is beautiful, worthy of Aśvaghoṣa both in form and content.

GĀNDĪVA, the name of the bow of Arjuna. It was so called because the hide of rhinoceros (*gaṇḍāra*) had been used in making it. The bow was made by Brahmā. He gave it to Prajāpati, who gave it to Indra, who gave it to Candra, who gave it to Varuṇa. When Agni (Fire) wanted to consume the forest known as Khāṇḍava which the gods wanted to protect, Varuṇa lent it to Arjuna for fighting the gods. Arjuna who kept the bow for 65 years fought all his battles, including the battle of Mahābhārata with this bow. One could fight with 1,00,000 people at the same time with this bow. Agni took back the bow for Varuṇa when Arjuna was on his last journey. (*Mahābhārata*, IV, 97; I, 225; XVII, 1; etc.)

GAṆEŚA, 'Lord of the Gaṇas, (i.e. of the troops of demi-gods, attendants of Śiva) is the elephant-headed god, and is one of

the most popular deities at present. His popularity extended at one time from Chinese Turkestan and Nepal to Java, Bali and Borneo. His worship was also known in Tibet, Burma, Thailand, China, Indo-China and Japan.

Gaṇeśa is one of the more recent gods to enter the Indian pantheon. The images of Gaṇeśa are not found before the Gupta period (5th century AD). One of the earliest known is at Bhumāra. Gaṇeśa's name does not occur in the *Rāmāyaṇa* or the *Mahābhārata*. (The legend that he was the scribe of the sage Vyāsa is not found in the Southern recension. It was introduced in the Northern recension of the *Mahābhārata* in the 11th century.)

Later *Purāṇas*, such as the *Brahmavaivarta*, *Skanda*, etc., give different stories as to how Gaṇeśa acquired an elephant's head. The most popular one is that Śiva and Pārvatī while roaming in a forest and enjoying each other's company, saw a pair of elephants mating. This excited their passion and they themselves took the shape of elephants, and out of their union Gaṇeśa was born. Other legends say that Gaṇeśa was created by Pārvatī out of her chaf and asked to guard the place where she was bathing. Śiva wished to enter and was opposed, so he cut off Gaṇeśa's head. To pacify Pārvatī he replaced it with an elephant's, the first that came to hand. Another version is that mother Pārvatī, proud of her offspring, asked Śani (Saturn) to look at him, forgetful of the effects of Śani's glance. Śani looked and the child's head was burnt to ashes. Brahmā told Pārvatī in her distress to replace the head with the first head she could find and that was an elephant's. There are many other versions of these legends.

All these legends show that they were later inventions, and there is no generally accepted story of his elephant head.

Gaṇeśa is usually represented as seated, but in his most ancient images he is more often figured standing. If seated, he may have the pose called *mahā-ājālilā* or 'royal ease' that is with one of the knees lifted while the other bent before him on the *āsana* (seat). He is represented as a short fat man of yellow colour, with a protuberant belly, four hands, and the head of an elephant, which has only one tusk (see Ekadanta). Gaṇeśa's vehicle is a rat. Thus one of his epithets is Ākhuratha (*Ākhu* = rat).

Gaṇeśa generally has only one head, but in Thailand he has four heads.

In Lamaism Gaṇeśa is regarded as a local god of riches. The Hindu Gaṇeśa is also worshipped by the Jains.

Gaṇeśa has two wives: Ṛddhi and Siddhi.

Gaṇeśa Caturthī. The fourth day of the bright fortnight of Bhādra (August–September) is called Gaṇeśa Caturthī.

In the 18th century, during the rule of the Peśavās, celebrations in honour of Gaṇeśa used to start on this day and continued upto to the 10th of the fortnight. After 1818, with the end of the rule of the Peśavās, the celebrations lost their official character and became religious functions only. In 1895, B. G. Tilak made this domestic worship into a social and community festival of Maharashtra.

GAṆEŚA GĪTĀ, comprises the 138th to 148th chapters of the Kṛiḍā Khaṇḍa of the *Gaṇeśa Purāṇa*. Gaṇeśa in this *Gītā* conveys sacred knowledge to one King Varenya.

GAṆEŚA PURĀṆA, a *Upa-purāṇa*, held sacred by the Gāṇapatyas. It is divided into two parts. The Upāsana Khaṇḍa describes the glory and greatness of Gaṇeśa, and the Kṛiḍā Khaṇḍa gives the stories of the various *avatāras* of Gaṇeśa.

Gaṅga(s), a dynasty which ruled over the greater part of Karnataka from the 4th to the 11th century. The Gaṅga rulers of the 10th century were patrons of Jainism. Cāmuṇḍarāja, the minister of the Gaṅga King Racamalla IV, built the colossal statue of Bāhubali (q.v.) at Śravaṇa Belgola in AD 983. The statue is over 17 metres high and built of a single piece of stone.

Gaṅga (s), the Eastern, a branch of the Gaṅgas of Karnataka. They ruled over Kāliṅga (Orissa) and coastal Andhra between the 11th and 14th century. The most important king of this dynasty was Anantavarman Coḍagaṅga (q.v.) who reigned between 1078 and c. 1150.

GAṆGĀ, the sacred river, is mentioned directly only once in the Ṛgveda. The name occurs in the Nadi-stūti (X,75.5), a late hymn of the Ṛgveda, along with several other rivers. The

sacredness of the river is brought out later in the epics and the *Purāṇas*. The *Rāmāyaṇa* (see Bhāgīratha) is one of the first texts to give importance to the sacredness of Gaṅgā.

Gaṅgā was at first a river in heaven. She originated there during the Vāmana incarnation of Viṣṇu. When the Vāmana measured the three worlds in three steps, the nails of his left feet were raised high. They caused a pore on the upper side of the universe. Gaṅgā starting from the toe of Viṣṇu's feet fell in heaven. That is why she is called Viṣṇupadī (born of Viṣṇu's feet) (*Bhāgavatapurāṇa*, V, ch.17) Bhāgīratha brought her from heaven to earth. She first fell on Śiva's head, and then descending to earth she entered Vindu-sara, a lake in the Himālaya. When she comes out of the lake she breaks into seven streams. Three of these flow eastward. They are Nalinī, Hlādinī, and Pāvānī. Three flow westward. They are Sita, Cakṣu, and Sindhu. Gaṅgā herself, also called Bhāgīrathī, flows south and then passes through the countries of Gandharvas, Kinnaras, Yakṣas, Rākṣasas, Vidyādharas, Kalāpagrāma (?), Kimpuruṣas, Khasas, Kirātas, Pulindas, Kurus, Bharatas, Pañcālas, Kāśīs, Matsyas (Vatsas?), Brahmottara, Vaṅgas, and Tāmralipta. (*Bṛamāṇḍa-purāṇa*, ch. 51; *Matsya-purāṇa*, ch. 121; *Vāyu-purāṇa*, ch 47; also Alberuni's *Indica*, Sachau, I, p. 261)

GAṆGĀ-DHARA, "supporter of Gaṅgā", a name of Śiva. Gaṅgā on her descent from heaven first alighted on the head of Śiva, (*Rāmāyaṇa*, I, ch. 43). See also Gaṅgā.

GAṆGĀ-DVĀRA, "the gate of the Gaṅgā". The name occurs frequently in the *Mahābhārata* (I, chs. 97, 130, 166, 214, etc.), It is now known as Hardwār.

GAṆGAIKOṆḌACHOLA-PURAM, near Chidambaram in Tamil Nadu, now a deserted village, was the capital of Rājendra Cola (1012-1044). Rājendra after conquering Sri Lanka, the whole of peninsular India and the east coast upto west Bengal, built a temple of Śiva in his new capital, in gratitude of his success. This temple, though not as high as the one his father built in Tanjore, is more exquisitely ornamented with carvings and sculptures. It has been called feminine in look compared to the Tanjore temple.

Gaṅgamāla Jātaka. This is the 421st story of the *Jātaka*.

Formerly, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as a poor man. He became a servant of a rich family. This family used to observe *poṣadha* (Pali: *uposatha*) regularly. Bodhisattva saw this and once observed the *poṣadha* for half a day only. For this religious act he was reborn as the son of the king of Vārāṇasī. Later he himself became the king and was called Udaya. Once, Udaya saw a man going 12 *yojanas* in the hot sun to fetch a small coin of the value of half a *māṣā* (*ardha-māṣā*). When Udaya learnt that he wanted this coin so that he could have fun with his wife in the festivals, he offered the man half his kingdom. This new king was thus called Ardhamāṣaka. One day Ardhamāṣaka discovered that he harboured a desire to kill Udaya. He renounced the kingdom and became an ascetic. Udaya heard of this and uttered a stanza referring to his own past life. No one could understand the meaning of the stanza. The queen asked the king's barber whose name was Gaṅgamāla to find out the meaning of the stanza. The king explained to him the meaning. When Gaṅgamāla learnt that Udaya had become a king by observing *poṣadha* for half a day only, he renounced the world and in course of time became a Pratyeka-buddha.

GANGĀNĀTHA JHĀ (25. 9. 1872–9. 11. 1941), started his life as a Librarian, and then became Professor of Sanskrit at the Muir College, Allahabad. He was for sometime Principal of the Benares Sanskrit College, and then for nine years the Vice Chancellor of the Allahabad University. Gaṅgānātha Jhā translated about 50 works : the *bhāṣyas* of the *Mīmāṃsā*, *Nyāya*, *Vaiśeṣika*, *Sāṅkhya* and *Yoga* philosophies. *Mīmāṃsā* was his special field of study.

GANGANATH JHA KENDRIYA SANSKRIT VIDYAPEETHA, formerly known as G. N. Jha Research Institute, was established in Allahabad in 1934, to perpetuate the memory of Ganganath Jha, an eminent Indologist and Vice Chancellor of the Allahabad University from 1923 to 1932. In 1971 the Institute was taken over by the Central Government and placed under the Rastriya Sanskrit Sansthan, Delhi. It is mainly a research institute, and admits students only for the Ph. D. and D. Litt. degrees of the Sansthan. It publishes a quarterly journal.

GANGARIDAE, (Plural of *Gangarid* from a base like *Gange* or *Ganges*; "The Gangetic people"). Ptolemy in his *Geography* (VII. 1, 18 and 81) says "All the region about the mouths of the Ganges is occupied by the Gangaridae with the following city—Gange, the royal city". *The Periplus of Erythraean Sea* (para 63), however, applies the name Ganges not only to the river and a city standing on its principal mouth but also to the country, of which, the city was apparently the capital.

There is no people called Gāṅga or Gāṅgeya inhabiting lower Bengal known in ancient Indian literature "The name Gaṅgā, suggested by the early Greco-Roman writers may be regarded as the *ekādeśa* of the name Gaṅgā-sāgara." (D. C. Sircar, *Geography of Ancient and Medieval India*, 2nd edition. pp. 173 and 218)

GAṆGĀ-SĀGARA, where the Gaṅgā meets the sea is known as a holy place since ancient times, (*Mahābhārata*, III, ch. 85). Medieval Bengali literature (*Śrīkṛṣṇakīrtana* of Caṇḍidāsa, *Caitanyamaṅgala* of Jayānanda, etc.) refer to the belief that a person offering to die in the waters of the Gaṅgā-sāgara with a solemn desire was sure to get it fulfilled in his next life.

GAṆGĀ-VĀKYĀVALI, a work on *dharma-śāstra*. It speaks of the advantage of visiting and worshipping the Gaṅgā and bathing therein. Its author was Vidyāpati (c. 1400–c. 1450). He wrote it under the patronage of Mahādevī Viśvāsadevī, wife of Padma Siṅha of Mithilā.

GAṆGEŚA, logician, and author of the *Tattvacintāmaṇi*. This work marks the beginning of a new critical approach to the science of logic, and gave birth to a school known as *Navya Nyāya* ("the New Logic"). Numerous commentaries and sub-commentaries were written on this work upto the 18th century. No other scholar in India has achieved so much fame and success just by composing only one work. Gaṅgeśa belonged to Mithilā. His exact date is not known. Most probably he composed the work between 1325 and 1350.

GĀṆGEYA, "son of Gaṅgā", an epithet of Bhīṣma. Also of Kārtikeya.

GĀṆGEYADEVA KALACURI, king (c. 1015–c. 1040) of a country

round about Jabalpur. He was a great conqueror. He had tried with some success to become the paramount ruler of northern India. After conquering Utkala, he assumed the title of *Trikaliṅgādhipati*.

Gaṅgeya Jātaka. This is the 205th story of the *Jātaka*.

In former times when Brahmadata was the king of Vārāṇasī, Bodhisattva lived as a tree-god on the bank of the Gaṅgā. At that time two fish were quarreling on the junction of the rivers Gaṅgā and Yamunā. The fish from the Gaṅgā claimed that he was the more good looking among the two, while the fish from the Yamunā claimed that he had the better looks. In order to settle the question they went and asked a tortoise to decide the point. But the tortoise said that it was he who had the best looks among the three.

GAṆITASĀRA, a work on arithmetic and mensuration, compiled by Śrīdhara (c. AD 850). In Aufrecht's Catalogue there is a work by Śrīdhara known as *Triṣaṭi-gaṇitasāra*. S. B. Dikshit has surmised that these two works are same.

GAṆITASĀRA-SANĠRAHA, a compilation of the rules of arithmetic and mensuration, by Mahāvira (c. 850). Mahāvira was a Jaina and belonged to the court of the Rāṣṭrakūṭa king Amoghavarṣa.

GARBE. Richard Karl von, was born on 9.3.1857 at Bredew near Stettin in Prussia. At 16 Garbe became a disciple of Rudolf von Roth at Tübingen. He obtained his Ph.D. in 1876. His *Vaitāna Sūtra of the Atharva Veda* came out in 1878. In the same year he was made Privatdozent at Königsberg. After two years he was Extraordinary Professor of Sanskrit in the same University. In 1895 when Roth died he was invited to fill his Chair. In 1885-87 he came to India and studied with the *paṇḍitas* of Vārāṇasī. Garbe was known as the most competent western exponent of Sāṅkhya philosophy. His *Die Sankhya Philosophie* was published in 1894, and his *Die Bhagavadgita* in 1905, 2nd edition 1921. Garbe died in Tübingen on 22.9.1927.

Garbhādhāna, "implantation", a *saṅskāra* (q.v.) or a sacrament

performed to ensure the birth of a good child. It is rarely if ever performed now a days.

Garbhagṛha, also, *garbhageha*, the central hall of the temple, the adytum, the sanctuary in the middle of which is placed the image of the deity; this is sometimes called the *Mūla-sthāna*.

Gardabhapraśna Jātaka. This is the 111th *Jātaka*. The story of this *Jātaka* forms a part of the *Mahā-unmārga Jātaka* (No. 546).

Bodhisattva was once born in Mithilā as a wise person. His name was Mahauṣadha. The king of Mithilā heard of his wisdom. In order to test him, the king once asked Bodhisattva to select his seat in the court, where Bodhisattva's father was also seated. Bodhisattva selected the seat of his father. When the king showed annoyance, Bodhisattva replied that it was not that the father was always superior to the son. For instance, a donkey was inferior to the mule sired by him.

(It was not that Bodhisattva did not honour his father. He had adopted the above stratagem to confound his detractors in the court.)

GARDABHILA, name of a dynasty mentioned in the *Purāṇas*. According to the *Viṣṇu-purāṇa* (IV, 24, vv. 50-52), after the rule of 30 Andhrabhṛtya kings whose total reign will be 456 years, seven Ābhīra and ten Gardabhila kings will rule the earth; after them there will be 16 Śaka kings. The lists of kings in other *Purāṇas* differ. For instance, the *Matsya-purāṇa* (ch. 273, vv. 17-18) says that after the kingdom of the Andhras has come to end there will be kings belonging to the lineage of their servants: 7 Andhras, 10 Ābhīra kings, also 7 Gardabhins or Gardabhilas and 18 Śakas.

Gardabhila might be the same as Gardabhilla mentioned in the *Kālakācārya-Kathānaka*. (q.v.).

GARGA, name of a sage who was also an astronomer (*Mahābhārata*, IX, ch. 38). Several versions of a work called *Garga-saṃhitā* are found. It appears from these that Garga was an early astronomer who followed the system of a five-year *yuga* (era), i.e., a system similar to that of the *Vedāṅga-jyotiṣa*.

Garga Jātaka, (Pali: Gaggā Jātaka). This is the 155th story of the *Jātaka*. The Buddha explained in this *Jātaka* that the custom of saying “*Jiva*” (“May you live long”) when a person sneezed, and also of the person replying “*Jiva*” had been there since ancient times.

In ancient times, a king named Brahmadatta ruled over Vārāṇasī. Bodhisattva was born in a Brāhmaṇa family in that country. He and his father were peddlers. Once they came to the town. They could not find any shelter there. They were told to spend the night in a house outside the town. A *yakṣa* used to live in that house. He was told by Kubera, his master, that he was free to devour any person who stayed in that house, except that if that person sneezed and somebody said “*Jiva*”, and the person also replied in the same term, the *yakṣa* was to spare them. When Bodhisattva and his father came to the house, the *yakṣa* spread some powder there. This induced the father to sneeze. Bodhisattva at once said “*Jiva*”. His father also replied back “*Jiva*”. The *yakṣa* thus could not devour any of them. The next morning people were surprised to see both of them alive.

GĀRGĪ, daughter of Vacaknu, was a sage. She had once entered into a philosophical debate with Yājñavalkya (*Bṛhadāraṇyaka Upaniṣad*, III,6). She is one of the three women sages to whom water is offered during the daily *tarpaṇa*.

GĀRGYA, an ancient writer of *dharma-śāstra*. His work has not been found. He is known only from quotations from his work given by the later writers.

GĀRGYA BĀLĀKI. The dialogue between the proud Gārgya Bālāki, a man of great reading, and king Ajātaśatru of Kāśī. is given in the *Bṛhadāraṇyaka Upaniṣad* (Adhyāya II, Brāhmaṇa I). Gārgya Bālāki tried to explain Brahman to the king, but failed. Then it was Ajātaśatru, a Kṣatriya, who explained Brahman to the Brāhmaṇa Gārgya Bālāki.

Gārhapatya, “the householder’s (fire)”, one of the three sacred fires. See *agni*. The house-holder receives it from his father and protects it; he passes it on to his son.

Gārhasṭha, “householder stage”, the second of the four *āśramas*

(stages) of a man's life. A person enters this life at the age of 36 or earlier after studying at least one of the Vedas. He should then marry a wife of equal *varṇa*. He should perform his daily religious duties and support the persons in the other *āśramas* (*Manusmṛti*, III, 1, 2, 4, and 75). "Because men of the three (other) stages are daily supported by the householder with (gifts of) sacred knowledge and food, therefore (the stage of) householders is the most excellent stage." (*Ibid.*, 78.)

Garhita Jātaka. This is the 219th story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī Bodhisattva was born as a monkey in the Himālaya. Once he was caught by a man and presented to the king. The king liked the monkey as a pet, particularly because he was very well behaved. Pleased with the good behaviour of the monkey the king ordered the man who had brought him to leave him at the place where he had caught him.

The other monkeys came to Bodhisattva and asked him about the manners and customs of men. Bodhisattva told them that a man generally bought at a high price another person and then made himself the slave of that person. This person who did not have any hair on the face talked continuously, and made the life of the man miserable. The monkeys said that they had heard enough and did not want to learn more about men.

GARUḌA, a mythical being with the shape of a bird. He was the son of Kaśyapa and Vinatā. The gods used to preserve *amṛta* ("nectar") very carefully. Garuḍa overcame all the hurdles placed by the gods and stole this *amṛta*. Viṣṇu saw this feat and was pleased. He told Garuḍa to ask for a boon. Garuḍa asked for immortality, and also for always staying above Viṣṇu. Viṣṇu agreed and in return asked Garuḍa to become his vehicle. Garuḍa thus is both Viṣṇu's flag and his vehicle. Garuḍa is an inveterate enemy of the *Nāgas*, his step-brothers (*Mahābhārata*, I, chs. 31-34)

In Tibetan Buddhism, Garuḍa is the symbol of the "Red Hat" sect.

In Jainism, Garuḍa is a symbol of Śreyāṅśanātha, the 11th *tirthaṅkara*. Garuḍa is also, according to the Svetāmbaras, the name of the *yakṣa* attending on Śāntinātha, the 16th *tirthaṅkara*.

GARUḌADHVAJA, "banner or pillar with the bird Garuḍa as the sign"; an epithet of Viṣṇu; the name of Viṣṇu's chariot

GARUḌA PURĀṆA, the name of the seventeenth *Purāṇa*. It was revealed by Viṣṇu to Garuḍa, who then imparted it to Kaśyapa. The *Garuḍa Purāṇa* is a sort of encyclopaedia, and deals with many diversified subjects. The contents of the *Rāmāyaṇa*, the *Mahābhārata*, and the *Harivaṇṣa* are retold, and there are sections on cosmography, astronomy and astrology, omens and portents, chiromancy, medicine, metrics, grammar, knowledge of precious stones and politics.

The second part of the *Garuḍa Purāṇa* is the *Pretakalapa*. This treats of everything connected with death, the dead and the beyond. It gives the rites to be performed at the approach of death, the treatment of the dying and of the corpse, funeral rites and ancestor worship. It describes the torments of the hell in vivid detail. Here and there are legends telling of encounters with *pretas* (spirits of the departed) who relate the cause of their wretched existence (sins which they committed during their lifetime).

Garuḍa-stambha, a pillar bearing the statue of Garuḍa. It is generally placed in the temple of Viṣṇu.

Garuḍa Vyūha, the name of a particular array of soldiers (*Manusmṛti*, VII, 187). In this type the soldiers are arrayed in a rhomboid with far extended wings (*Kāmandaki Nitisāra*, XIX)

Gat. The *gat* follows the *ālāpa* in the movements of the *rāga* in Hindusthānī music. It is a well defined composition played first in slow tempo, then twice in double tempo and four times in quadruple tempo with short phrases or *tihāis* played rapidly three times in a row, ending on the *sam*.

Gāthā, in the Ṛgveda is a song or a verse. In the ancient Iranian sacred literature the Gāthās are comparatively small collections of metrical composition, containing short prayers, songs and hymns. They are attributed to Zoroaster and they form part of the Avesta.

There are some verses interspersed in the Sanskrit Buddhist work called *Lalita-vistara*. These are in a dialect between Sanskrit and Prakrit. This dialect is called Gāthā.

Gāthā is also the name of a Prakrit metre. This metre is the same as the Sanskrit Āryā (q. v.).

Gāthā-nāraśaṃsi, a type of laudatory verses in flowery language of the deeds of warriors and princes. These were recited in certain Vedic ceremonies. The *Śatapatha Brāhmaṇa*, XI. 5.6.8 says that the recitations of these *gāthās* are like honey-offerings to the gods.

GĀTHĀ-SAPTAŚATĪ, an anthology of 700 verses, by Hāla. In the third verse, Hāla says that he selected them out of numerous verses. Hāla's period is not known. It is generally believed that he lived in the 3rd century AD or earlier. The language of the *gāthās* is Mahārāṣṭrī Prakrit. The verses deal with natural scenery, cycle of seasons, the aspirations of the common people, their love, suffering, etc.

There are several recensions of this work, some of which contain more than 700 verses.

Gati, (Tibetan: *Grobai rigs drug*, "six paths"), six conditions of sentient existence, viz., *devas*, men, *asuras*, beings in hell, *pretas* and animals. The latter three are called 'lower paths'.

Gauḍa, name of one of the two great divisions of the Brāhmaṇas. See Pañca-Gauḍa.

GAUḌA, name of a part of West Bengal in ancient times. The term Gauḍa occurs in Pāṇini (VI, 2.100) and Kauṭilya's *Arthaśāstra* (Bk.II, ch. 13), but it is not clear that they refer to this country. The first definite reference to Gauḍas as the people of this country occurs in an inscription of AD 554 of the Maukharis, who claimed to have defeated them.

Bāṇa in his *Harṣacarita* says that the king of Gauḍa murdered Harṣa's elder brother Rājyavardhana. Hiuen Tsang, another contemporary, says that murderer was Śaśāṅka, king of Karṇasuvarṇa. Thus Gauḍa in the seventh century was the same as Karṇasuvarṇa. Hiuen Tsang who had been to Karṇasuvarṇa says that the country was about 1200 kilometres in circuit, and just outside the capital which had the same name, was the Raktamṛttikā *vihāra*. The site of the *vihāra* has been located at Rajbadi Danga (q.v.), about ten kilometres south

of Berhampur in the Murshidabad district of West Bengal. Thus Gauḍa in the 7th century comprised Murshidabad district and southern Malda district of present West Bengal.

Gauḍa later became the name of a city. This was, perhaps built by the Pāla rulers of Bengal in the 8th century, in the Malda district where the ruins of the place lie. It continued to remain the capital or the most important city of the region until the last quarter of the 16th century, when with the change in the course of the Gaṅga it declined and was abandoned.

GAUḌAPĀDA, According to tradition Gauḍapāda was the teacher of Govinda who was the teacher of Śaṅkara. He therefore, lived in about AD 700. His *Gauḍapādiya-kārikā* ("Memorial Verses of Gauḍapāda"), may be the oldest Vedānta work besides the *Brahma-sūtra*. The work consists of 215 memorial stanzas, divided into four sections of which the first one contains the *Māṇḍukya Upaniṣad* on which the *kārikās* present an elucidation.

Gauḍapāda was the first author to develop one of the main Vedānta theories that the world was merely an illusion ("māyā"). Gauḍapāda is said to be an author of a commentary on the *Sāṅkhya-kārikā* of Īśvarakṛṣṇa also.

GAUḌAPĀDIYA-KĀRIKĀ, also called *Gauḍapāda-kārikā*. See Gauḍapāda.

GAUḌAVĀHA, a Prakrit poem by Vākpatirāja, a court poet of king Yaśovarman (c. 700 – c. 750) of Kanauj. It is mainly a panegyric of the king, and contains little historical material. The poet excels in depicting scenes from village life. The poem has 1209 stanzas in the Āryā metre.

The *Gauḍavāha* was written to celebrate the defeat of a Gauḍa prince by the poet's patron.

Gruḍī-rīti or Gauḍīya-rīti, one of the four different styles of literary composition, according to the *Agnipurāṇa* (Ch. 340). The other three are : Pāñcālī, Vaidarbhī, and Lāṭī.

The Gauḍī style is characterized by long grammatical compounds. The sentences are long, and loosely strung together and marked by an incompleteness in the statement expressed.

See Rīti-sampradāya.

Gauṇa cāndra māsa, "the inferior lunar month", also known as *pūrṇimānta māsa*, is a full-moon ending lunar month. It gets the same name as the new-moon ending month which starts a fortnight later. The first half of a *gauṇa cāndra māsa*, i. e., the period between the full-moon and the new moon is called *vadi*, and the second half is called *śudī*. See also *Mukhya cāndra māsa*.

GAURĪ, ("white", "yellowish", "brilliant"), epithet of Pārvatī, wife of Mahādeva; also the name of Varuṇa's wife.

In Buddhism, *gaurī* is the name of a group of eight goddesses who are the female messengers of Heruka. Their names are Gaurī, Caurī, Vetālī, Ghasmarī, Pukkāsī, Śavarī, Caṇḍālī, and Dombī.

Gaurī, according to the Digambaras, is the name of the *yakṣiṇī* attending on the 11th Jaina *tīrthaṅkara* Śreyāṅśanātha. (In the Śvetāmbara system the name of this *yakṣiṇī* is Mānavī.)

GAUTAMA (1), a sage, husband of Ahalyā. His hermitage was near Mithilā (*Rāmāyaṇa*, I, ch. 48).

GAUTAMA (2), name of the author of a Dharmaśāstra.

GAUTAMA (3), also known as Akṣapāda, founded the Nyāya system of philosophy. He was the author of the *Nyāya-sūtra*.

GAUTAMA (4), The Buddha was given this name because he belonged to Gautama *gotra*.

GAUTAMA DHARMAŚĀSTRA. This is the oldest work among the extant works on the sacred law. Though called a *Dharma-śāstra* ("Institutes of Sacred Law"), both in form and contents Gautama's work resembles the *Dharmasūtras* ("Aphorisms on the Sacred Law").

It has 28 chapters, and deals like other such works with the rites, penances, duties of the householders, inheritance, etc.

GAUTAMĪ, another name of the river Godāvarī (q. v.).

GAUTAMIPUTRA ŚRĪ SĀTAKARṆĪ (c. AD 72-95) was the greatest of the Sātavāhana emperors. He extended his rule

over the whole of the Deccan, Saurāṣṭra and Western Rājasthan. He rooted out the Kṣaharāta dynasty of Deccan, and drove out the Śaka, Yavana, and Pahlava settlers of Western Deccan.

He was a good administrator. His administration was based on the injunctions of the *śāstras* as well as on humanism. He maintained the *varṇāśrama-dharma*, but was at the same time lavish in his gifts to the Buddhist monks.

Gavākṣa, "bull's eye", a air hole, a round window. The term is used in architecture also for a blind window or niche in a temple.

GAYĀ, a town in Bihar, is a place of pilgrimage. Gayā is an important place for performing *śrāddha* "He who performs *śrāddha* at Gayā becomes free from the debt to the *pitṛs* ("manes")." (*Vāyupurāṇa*, 105.3)

There is a temple of Viṣṇupada ("footprint of Viṣṇu") in Gayā. The footprint deemed to be of Viṣṇu is about 40 centimetres long, and is inside an octagonal basin plated with silver.

Bodhgayā where Gautama became the Buddha is about 10 kilometres south of Gayā.

Gāyatrī, the name of the most sacred verse of the Ṛgveda. It reads, "*Tat saviturvareṇyam bhargo devasya dhīmahi, dhiyo yo nah praçodayāt.*" (Ṛgveda, III, 62.10) This has been translated as, "Let us dwell on the glory of the god Savitṛ, that he may inspire our mind."

Savitṛ to whom the verse is addressed is the Sun god. The verse is thus often called Sāvitrī. All the three twice born *varṇas*, and specially the Brāhmaṇas, should recite the Gāyatrī verse during both the twilights of the day. The recitation should start with uttering the sacred *mantra* *AUM* (pronounced *Om*). After this the reciter should say *Bhūh-bhuvaḥ-svaḥ* (q.v.), and then recite the Gāyatrī. (*Manusmṛti*, II, 81).

The sacredness of Gāyatrī has been described by many authorities. The three feet of its metre have been milked out (as it were) from the three Vedas. (*Manusmṛti*, II, 77) The *Kūrma-purāṇa* says that Gāyatrī is the Mother of the Vedas. The *Mahābhārata* (VI, ch.4) says that the 24 syllables of this

verse are made of seven wild animals (lion, tiger, boar, buffalo, elephant, monkey, and bear), seven domestic animals (cow, goat, sheep, man, horse, mule, and donkey), five types of plants (tree, bush, climber, creeper, and cane) and the five elements (earth, air, heat or light, water, and space).

GAYOMART, in Zoroastrianism, is the first man. After his creation he fought for a long time with Ahriman, the evil one. Gayomart was killed. His body became earth's metals and minerals. Gayomart's seed was gold. The human race sprang from it.

GEDROSIA, the name by which Baluchistan was known to the Greeks. Alexander on his way back from India marched through the Gedrosian desert. His army suffered badly in the desert. (*Anabasis* of Alexander, ch. XXV)

GE-LUGS-PA, same as dGe-lugs-pa (q. v.).

Ghana-pāṭha, a complicated manner of preserving the authenticity of the Vedic texts. It can be clarified by an example: if the first four words of a text are *a, b, c, d*, then its *ghana-pāṭha* reads as *ab, ba, abc, cba, abc; bc, cb, bcd*, etc.

(See also *pada-pāṭha*, *krama-pāṭha*, and *jaṭā-pāṭha*)

GHANṬĀ-KARṆA. Name of a companion of Śiva, according to the *Śivapurāṇa*.

Ghaṇṭā-karṇa, also called Gheṇṭu, is a folk god. He is the god of itches and other skin diseases. In Western Bengal he is considered the husband of Śitalā the goddess of Small-pox.

GHANṬĀPĀṆĪ, name of a *dhyānibodhisattva*. He is an emanation of Vajrasattva who is regarded as the sixth *dhyānibuddha*. His attribute is a *ghaṇṭā* (bell).

GHANṬAŚĀLA. Ruins of a Buddhist *stūpa* from the Andhra period have been discovered at this place in the Krishna Valley. Only the foundations, consisting of the walls radiating from the centre remain. These walls were made of thin bricks. The *stūpa* was sheathed with sculptured marble slabs, most of which have disappeared. These were used again in the neighbouring buildings. From the slabs that have been salvaged

it appears that the style was akin to that of the second Amarāvati period.

Ghaṭa Jātaka. (1). This is the 355th story of the *Jātaka*.

In former times, Bodhisattva was born as the son of Brahmadatta king of Vārāṇasī. His name was Ghaṭa-kumāra. In course of time he ascended the throne. Once he saw one of his ministers misbehaving in the palace. The minister was exiled. He went out and sought the service of Vaṅka, king of Śrāvastī. On his advice Vaṅka attacked Vārāṇasī, captured Bodhisattva and put him in prison. Bodhisattva with his meditative powers, rose in the sky; and at the same time Vaṅka felt severe burning pains all over his body. He went to the prison and released Bodhisattva.

Ghaṭa Jātaka (2). This is the 454th story of the *Jātaka*.

In former times, Mahākauśa was the ruler of the Kauśabhoga country. He had two sons, Kauśa and Upakauśa, and one daughter Devagarbhā. The astrologers had predicted that Devagarbhā's son would destroy the dynasty of Mahākauśa.

When Mahākauśa died, Kauśa became the king and Upakauśa his associate. The brothers decided that they would not allow their sister to marry. They confined her in a palace built on the top of a pillar. She was given a maid servant whose name was Nandagopā.

In those days, Mahāsāgara was the king of Mathurā. After his death his elder son Sāgara became the king, and the younger son Upasāgara his associate. Upasāgara and Upakauśa were friends from their student days, Upasāgara had to run away from Mathurā for his misbehaviour. He went and stayed with Upakauśa. There he came to know about Devagarbhā, and by bribing her maid Nandagopā was able to meet her. After some time Devagarbhā became pregnant. When the brothers came to know of it, they married her to Upasāgara, but decided that if she had a son they would kill the boy. They gave the village named Govardhamāna to their sister and brother-in-law for their maintenance. Devagarbhā had a daughter. They called her Anjanā Devī.

After some time, both Devagarbhā and Nandagopā became pregnant. Devagarbhā had a son and Nandagopā a daughter.

They exchanged their children. Kaṇsa and Upakaṇsa did not feel endangered when they heard that their sister had borne a daughter. In course of time Devagarbhā had nine more sons, and she exchanged them with the nine daughters of Nandagopā. The names of these sons were Vāsudeva, Baladeva, Candradeva, etc. Bodhisattva was born as the ninth son of Devagarbhā. His name was Ghaṭa-panḍita. People knew these ten as the sons of Nandagopā and her husband Andhakaviṣṇu-dāsa. Thus they were called the Ten Dāsa Brothers.

When they grew up they became robbers. People complained to the king Kaṇsa about them. Kaṇsa threatened Andhakaviṣṇu with punishment if he did not restrain his sons, but he told Kaṇsa that in truth they were the sons of his sister. This frightened Kaṇsa. His ministers advised him to arrange a wrestling bout, and to kill the brothers when they came to see it. Two famous wrestlers Cāṇūra and Muṣṭika were invited to take part in the bout.

When the brothers came, Cāṇūra was challenging the people to wrestle with him. Baladeva caught him in a lasso and threw him away. Then he began to crush Muṣṭika's body and soon killed him. Just before dying Muṣṭika prayed that he might become a *yakṣa* and eat the flesh of his killer. Consequently he was reborn as a *yakṣa* in a forest called Kālamāṭi. Meanwhile Vāsudeva threw a *cakra* (discus) and killed Kaṇsa and Upakaṇsa. After killing their uncles, the Dāsa Brothers occupied the Kaṇsabhoga country. Later they conquered Ayodhyā, and started the invasion of Dvāravati on the sea coast. A *yakṣa* protected that city, but with the help of the sage Kṛṣṇa Dvaipāyana, they pleased the *yakṣa* and occupied the city. Gradually they conquered all the 63,000 cities of Jambudvīpa.

After they had ruled for many years, and their families had grown, Vāsudeva lost one of his favourite sons. Vāsudeva wept for days lying on the ground. Ghaṭa-panḍita thought of consoling Vāsudeva. He suddenly started crying for the hare on the moon. When Vāsudeva heard this he went to Ghaṭa-panḍita and tried to make him understand that the hare on the moon was not obtainable. Ghaṭa-panḍita told him that similarly it was no use crying for a dead person. Vāsudeva understood, and stopped crying for his son.

Many years passed by. Once the princes thought of testing the sage Kṛṣṇa Dvaipāyana. They dressed up a prince like a girl and asked the sage whether she would deliver a son or a daughter. The sage knew that the end of the families of the Ten Brothers was near, and also that he himself was going to die soon. So he predicted that the prince would produce, after a week, a piece of wood which would be the cause of destruction of the whole dynasty. The princes shouted at Kṛṣṇa Dvaipāyana that he was a false sage, and killed him. After a week a piece of wood did come out of the loin of that boy. They burnt it and scattered the ashes in the river. Some reeds grew on the river bank out of them.

A few days later the Dāsa Brothers and their families went on a picnic. The boys started playing, but soon it turned into a quarrel. One of the boys picked up a stick of reed. The reed turned into a club. The other boys also picked up a stick of reed each. All these reeds became clubs with which the boys assaulted each other. Soon they were all dead.

The only survivors were Vāsudeva, Baladeva and Añjanā Devī. The three along with the royal priest escaped in a chariot, and reached a place called Kālamāṭi. Muṣṭika, whom Baladeva had killed was a *yakṣa* in a tree there. He challenged them to a fight. Baladeva accepted but the *yakṣa* killed him and ate him up as if his body was a piece of radish.

When Vāsudeva, Añjanā Devī and the priest saw this they ran away. They travelled all night and the next morning reached a village. Vāsudeva told Añjana Devī and the priest to fetch some food from the village. He himself lay down behind a bush to rest. A hunter named Jarā saw some movement near the bush and thought that it was a boar. He threw his spear, and this hit Vāsudeva on his foot. Jarā saw that he had hit a man and tried to run away. Vāsudeva called him back and asked his name. When he said that it was Jarā, Vāsudeva knew that he was going to die, for it had been foretold that he would be killed by Jarā.

Thus with the exception of Añjanā Devī, all the descendants of Upasāgara were destroyed.

(Similarities between this *Jātaka* story and the life of Kṛṣṇa Vāsudeva given in the *Mahābhārata*, *Harivaṃśa*, and the *Bhāgavata-purāṇa* are noteworthy.)

GHATAKARPARA-KĀVYA a lyric of 22 stanzas ascribed to a poet named Ghaṭakarpara. It describes how a young wife, at the advent of the rainy season, sends a message through the cloud to her absent husband. The poem owes its title to the fact that the author, at the close, offers to carry water in potsherds ("*ghaṭa-karpara*") for anyone who can surpass him in the two figures, alliteration and *yamaka*.

Traditionally, Ghaṭakarpara was one of the "nine gems" of the court of Vikramāditya,

Ghaṭam, is a large earthenware pot of symmetrical shape used in South Indian music. It is beaten with the finger-tips and palms of the hands. It is cleverly designed to produce the tonic of the singer. The *ghaṭam* players carry a whole range of these pots to suit vocalists using different pitches.

Ghaṭa-pallava, also called *kalaśa* in northern India is a pot filled with water, flowers, and leaves (usually mango leaves). It is a symbol of abundance and good fortune and is kept in all religious and joyous family ceremonies. It is also an art motif, and *ghaṭa-pallavas* are occasionally seen as reliefs on pillars in the temples.

Ghaṭāsana Jātaka, same as Ghr̥tāsana Jātaka (q.v.).

Ghaṭikā, "vessel", a unit of time equal to 24 minutes, i.e., one-sixtieth part of a day. It is the primary unit of time, and all other periods of time are fractions or multiples of a *ghaṭikā*. It was measured by the time taken for a standard copper vessel, with a hole in the bottom to sink in water. "A copper vessel, with a hole in the bottom, set in a basin of pure water, sinks sixty times in a day and night, and is an accurate hemispherical instrument" (*Sūrya-Siddhānta*, ch. XIII, v. 23)

This vessel was to contain 60 *palas* of water. *Pala* is thus the next lower unit of time, being one-sixtieth part of *ghaṭikā*. A *ghaṭikā* is also known as a *daṇḍa*.

GHATOTKACA, a son of Bhīma by the *rākṣasī* Hīḍimbā. He was a mighty warrior, who caused such a havoc in the Kaurava army on the 14th day of the battle that Karna had to use against him the fatal weapon he had obtained from Indra and which

he had kept in reserve for killing Arjuna. Thus by dying Ghaṭotkaca saved the life of Arjuna. (*Mahābhārata*, VI, ch. 180)

GHOṢA, an *arhat* and author of the *Abhidharmā-mṛta śāstra*. He restored the eyesight of Kuṇāla by washing his eyes with the tears of people moved by his eloquence.

GHOṢĀ, a *rṣi*, and author of some Vedic hymns (*Ṛgveda*, X, 39 and 40). *Ṛgveda*, I, 117.7 mentions that Aśvins enabled Ghoṣā who was old and stayed with her father, to get a husband. The story as amplified in the *Bṛhaddevatā* (VII, 42–47) is as follows: “Ghoṣā daughter of Kākṣīvat was disfigured by an evil disease. In the days of old she remained in her father’s house for 60 years. Wishing for beauty and good fortune she praised the Aśvins. ... The two divine Aśvins being praised were pleased. ... They made her ageless, free from disease and beautiful. They gave her a husband and a son Suhastya.”

GHOSE, Aurobindo, See Aurobindo.

GHOSH, Amalananda was born on 3.3.1910 in Varanasi. He was educated at the Queen’s College, Varanasi, and the Universities of Allahabad and London. He joined the Archaeological Survey of India in 1937, and rose to be its Director General (1953–1968). In 1950–52 Ghosh discovered a large number of proto-historic sites in the Ghaggar valley in Rajasthan. These included the site of Kalibangan the third largest town of the Indus Valley Civilization known so far. Ghosh died in 1981.

GHOSH, Bāṭakrishna (1905-50) was born in a village in the Burdwan district of West Bengal. He was unable to proceed with his College education for reasons of health. He studied Sanskrit in indigenous schools, and French and German privately. He was helped by friends to proceed to Europe. He obtained Ph.D. degrees from the Universities of Munich (1932) and Paris (1933). On his return he was made a Lecturer in Sanskrit and Modern Linguistics in the Calcutta University. He died at the age of 45. His works include *Linguistic Introduction to Sanskrit*, *Collection of Fragments of Lost Brāhmaṇas*, *Pali Literature and Language*, *Hindu Law and Customs*, etc.

GHOSITĀRĀMA, a monastery in Kauśāmbi, built by Ghoṣita (also known as Ghoṣaka), a rich merchant of that place, for the Buddha and the monks. The Buddha often stayed there, and numerous incidents are mentioned in the books in connection with this monastery.

GHṚTĀCĪ, an *apsaras* or celestial nymph. She had many amours with great sages and also with ordinary people. She was married to Kuśanābha (q.v.) and had 100 daughters by him. Viśvāmitra the great sage spent ten years with her, but he felt that this long period passed as if it was just a day (*Rāmāyaṇa*, IV, ch. 35).

According to another chapter of the *Rāmāyaṇa* (I, ch. 63), however, it was the *apsaras* Menakā with whom Viśvāmitra had spent ten years, and had felt as if only one day had passed.

Ghṛtāsana Jātaka. This is the 133rd story of the *Jātaka*.

Formerly, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as a king of the birds who lived on a tree whose branches spread over a lake. A Nāga king lived in the lake. He got annoyed with the droppings of the birds in the lake. He sent flames through the water to set fire to the tree. Bodhisattva sensing danger, left the place with his flock.

Ghuṇākṣara-nyāya, the maxim of the letter (produced on wood) by (the mark of) a *ghuṇa* (an insect). The insect *ghuṇa* leaves its mark on a wooden object, and sometimes the mark looks as if it was a letter of the alphabet. However, the *ghuṇa* cannot repeat the mark.

God created Avantisundarī also in this manner undesignedly. For, if not, why cannot He create more such beautiful women? *Daśakumāracarita*, Pūrva-piṭhikā, ch. 5).

Gijjha Jātaka, same as Gṛdhra Jātaka (q.v.). There are three *Jātakas*, nos. 164, 399, and 427, with this name.

GIJJHAKŪṬA-PABBATA, same as Gṛhyakūṭa-parvata (q.v.).

Giridanta Jātaka. This is the 184th story of the *Jātaka*.

In former times, Śyāmarāja was the king of Vārāṇasī. Bodhisattva was his minister. The state horse of the king was looked

after by his trainer Giridanta who was lame. Observing that the trainer limped, the horse imitated him. The king was informed by his people that the state horse had become lame. The king sent Bodhisattva to find out the cause. He reported that it was the result of evil association, and had the trainer replaced by another.

Giri-durga, "hill-fort", one of the six types of forts mentioned in the *Manusmṛti*, VII, 71. See *Ab-durga*.

GIRI-JĀ, "Mountain born", a name of Pārvatī, the daughter of Himālaya, and wife of Śiva.

GIRINAGARA, ancient name of the Girnar hill. The name Girinagara is mentioned in the *Bṛhat-Saṃhitā* (XIV, 11), and also in the inscription of Rudradāman at the foot of the hill. Another ancient name of this hill is Raivataka.

GIRIVRAJA, modern Rājgir in Bihar. Girivraja was founded by Vasu son of Kuśa. It is surrounded by five hills through which the river Śonā, also known as Sumāgadhi flowed at that time (*Rāmāyaṇa* I, ch. 32). In the *Mahābhārata*, Girivraja was the capital of Jarāsandha (*Sabhā-parva*, ch. 32). In the Buddhist works Girivraja is usually called Rājagṛha or Rājageha.

Another Girivraja was the chief town of Kekaya (*Rāmāyaṇa* II, ch. 68). It is generally identified with Jālāpur.

GIRNAR, a sacred hill (1050 metres) near Jūnāgaḍh in Saurāṣṭra. Girnar has a large number of Jaina temples, of which the most important is Neminātha, dedicated to the 22nd *tīrthaṅkara*. It was built in the 12th century. Another important temple called the Temple of Vastupāla and Tejaḥpāla was built in the 13th century. See also Girnar Inscriptions.

Girnar Inscriptions. On a granite rock at the commencement of the gorge that leads to the valley which lies round the Girnar Hill near Jūnāgaḍh there are three sets of inscriptions. The first is a set of inscriptions of Aśoka. The set contains all the 14 inscriptions called the Rock Edicts of Aśoka. The second is an inscription of a local monarch Rudradāman dated AD 150. He records how he defeated the king of Dakṣiṇāpatha (Deccan). The inscription provides one of the earliest definite instances of

high-flown Sanskrit prose composition. The third is an inscription of the Gupta Emperor Skandagupta. It is dated AD 455, 456 and 457-58. It records that there was heavy rain on the night of the sixth of Proṣṭhapada (August-September) in the year AD 455 and the old embankment of the Sudarśana lake was washed away; it was repaired in 456-57.

The Girnar Inscriptions are also called the Junāgaḍh inscriptions.

Gītā, "chanted", general name of a number of religious cum philosophical texts in verse form. The most famous of these is the *Bhagavad-gītā*. Another *gītā* in the *Mahābhārata* is the *Anu-gītā*. The *Purāṇas* also contain a number of *gītās*. For instance, the *Viṣṇu Purāṇa* contains the *Dharaṇī-gītā*, *Pitṛ-gītā* and *Yama-gītā*.

GĪTĀ-BHĀṢYA, a commentary on the *Bhagavad-Gītā*, by Rāmānuja. A commentary on the *Bhagavad-Gītā* by Madhvācārya, or Ānandatīrtha, who lived in the 13th century is also called *Gītā-bhāṣya*.

GĪTĀ-GOVINDA, songs in which praise of Govinda i.e. Kṛṣṇa as the lord of herdsmen and their wives, is sung. It was composed in the 12th century, by Jayadeva who is claimed both by Bengal and Orissa. According to the Bengal tradition Jayadeva, son of Bhojadeva of Kendubilva village, was a court poet of King Lakṣmaṇasena of Bengal.

The *Gita-Govinda* is a collection of songs. The songs are given with precise indication of the melody (*rāga*) and the time (*tālā*) of the music and dance which they were to accompany. The story of the poem is :

Rādhā who is deeply in love with Kṛṣṇa learns that he is dancing and playing with other girls. She is dejected. When Rādhā's friend brings Kṛṣṇa to her, she in her resentment scolds him. Later, at the intervention of the friend they are re-united.

"Jayadeva's work is a masterpiece, and it surpasses in its completeness of effect any other Sanskrit poem. ...The songs are perfect in metrical form and display at its highest point the sheer beauty of words of which Sanskrit is pre-eminently capable." (Keith, *A History of Sanskrit Literature*, p. 194)

GLASENAPP, Helmuth von, was born on 8.9.1891. He learnt Sanskrit from Herman Jacobi and developed into an ardent Indologist. He was Professor of Indology at the University of Königsberg. When Königsberg came under the Russians after the 2nd World War, Glasenapp went to Tübingen from where he retired in 1959. He died on 25 June 1963. Among his important works are *Der Jainismus* (1925); *Der Buddhismus in Indien und Fernen Osten* (1936); *Der Hinduismus* (1922); *Die Philosophie der Inder* (1949); etc.

Glass. The earliest specimens of authentic glass in India come from the pre-Mauryan (prior to the 3rd century BC) levels of Bhīr mound, the earliest Taxila. Some of the glass objects unearthed here represent the largest intact examples so far recovered in this country. Most of these are coloured. The glass beads recovered here are of excellent quality. Other specimens of ancient glass have been recovered from the excavations near Bhitā (near Allahabad), Nālandā, Assam, Kurukṣetra, Udaigiri in Gwalior, Ahicchatra in Uttar Pradesh, and Arikamedu near Pondicherry.

Glass is known as *Kāca* in Sanskrit, but no details are available about the technique of its manufacture.

Glass has not been found in the Indus Valley Culture, (but see Glazed pottery).

GLAUM, a *bijamantra* symbolizing Gaṇeśa.

Glazed Pottery was not much used in the historical period in India. The nearest to it was the so-called Northern Black Polished Ware (q.v.). However, glazing seems to have been known even in the Indus Valley Culture.

Glazed pottery found in Mohenjo daro represents, according to Mackay (*Further Excavations at Mohenjo-daro*), the earliest specimens of such pottery in the world. In Egypt the practice of glazing started at a later date; in Mesopotamia the art appeared round about 1,000 BC. Faience (earthenware decorated with opaque coloured glazes) was extensively produced in the Indus Valley. It occurs both in the higher as well as in the lower levels of excavations.

GNAM-RI-SRON-BTSAN, one of the local chiefs of Tibet, who

sometime between 580 and 600, subjugated the others and formed a powerful kingdom. According to Chinese sources, he is said to have led a victorious campaign to Central India. This statement is doubtful, but it is believed that his kingdom did touch the frontier of India. He was the father of Sroṅ-btsan-sgam-po who introduced Indian civilization in Tibet, and was one of the most powerful rulers of that country.

GOBHILA-GR̥HYASŪTRA is the chief Gr̥hyasūtra of the Sāmaveda. It is one of the oldest and completest works of this class. See Gr̥hyasūtra.

Gobind Singh (1666-1708), the tenth Sikh Guru Gobind Singh succeeded his father Tegh Bahadur, the ninth Guru at the age of nine, in 1675. He received an extensive education, and later became a noted writer. The *Dasam Granth*, a collection of hymns and similar writings is ascribed to him. In 1699 he instituted a new order in the community, baptising five disciples to form the nucleus of the *Khālsā* (Pure, see Keshgarh Sahib). Mass initiations followed the founding of this new order, and Gobind Singh swiftly created a strong and distinctive community in the Punjab. Govind Singh was assassinated for reasons unknown, in 1708. Before his death he had told his followers that after him the *Adi-Granth* would be their Guru, and thus he himself was the last of the human Gurus.

Gocara, "movement of the planets". It is believed that the planets produce good or bad effects depending on their position on the day in the zodiac, relative to the *rāśi* of a person. This *rāśi* is that sign of the zodiac where moon was present on the day of the birth of the person. If, for instance, Venus is on the same sign as the *rāśi* of a person, on a particular day, then that day is likely to be good for that person. On the other hand, if moon is, on a particular day, in the fifth sign of the zodiac, counting the *rāśi* of the person as the first, then that day is likely to be bad for the person. Thus with the help of an almanac and the tables given in the astrological texts, it is possible for a person to find out which planets are malefic and which are benefic to him on a particular day.

Godāna, "gift of a cow", the word is also used in the sense of tonsure, for instance in the *Raghuvamśa* (III, 33), *Rāmāyaṇa* (I, 72.24),

etc. This ceremony is ordained for a Brāhmaṇa in the sixteenth year (from conception); for a Kṣatriya, in the twenty-second; and for a Vaiśya, two (years) later than that, *Manusmṛti*, II 65.

GODĀVARĪ, a river of the Deccan. It flowed by Pañcavaṭī where Rāma lived for some time during his exile. He bathed in this river daily. (*Rāmāyana*, III, chs. 13, 15 and 16).

Another name of Godāvari is Gautamī (*Śiva-P.* I, ch. 54).

GODE. Parashuram Krishna was born on 11.7.1891 in Deorukh in the Ratnagiri district of Maharashtra. He was educated at the Bombay University. Gode was curator of the Bhandarkar Oriental Research Institute, Pune. Besides *Studies in Indian Literary History*, 3 Vols. (1953-54, 56), he has published a large number of research papers on Indology.

Godhā Jātaka (1). This is the 138th story of the *Jātaka*.

Formerly, when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as a *godhā* (iguana). He used to visit a good ascetic living near by. After some time the good ascetic left and a wicked one came there. Bodhisattva continued to visit this ascetic also. Once the villagers gave the ascetic a dish of iguana meat. He liked the flavour, and planned to kill Bodhisattva so that he could have more of this meat. But Bodhisattva discovered his intention just in time and escaped.

Godhā Jātaka (2). This is the 141st story of the *Jātaka*.

Formerly, when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as a leader of the *godhās* (iguānas). His son was very friendly with a chameleon whom he used to embrace. Bodhisattva warned his son to give up the unnatural friendship, but the son would not listen. Bodhisattva sensing danger from the chameleon prepared a way for escape. The chameleon grew tired of the friendship and showed a trapper the home of the iguanas. The trapper set a fire at the mouth of the hole and killed a number of iguanas trying to escape; but Bodhisattva reached safety through the hole he had prepared.

Godhā Jātaka (3). This is the 325th story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as a *godhā* (iguana). He used to visit an

ascetic living near by. The ascetic was a wicked person. Once the villagers gave this ascetic some meat of an iguana. The ascetic liked it very much, and thought of killing the iguana who visited him regularly. Next day when Bodhisattva came there he suspected that something was wrong. So he went to the back of the ascetic and smelt the wind he had passed. Finding that the ascetic had eaten the meat of an iguana, Bodhisattvā escaped from there.

Godhā Jātaka (4). This is the 333rd story of the *Jātaka*.

Formerly, when Brahmadata was the king Vārāṇasi, Bodhisattva was his minister. Brahmadata fearing danger from his son had asked him to stay out of the capital as long as he lived. When Brahmadata died the prince was returning with his wife to the capital. On the way some hunters presented them a roasted *godhā* (iguana). When his wife was away fetching water the prince ate the whole iguana. When his wife came back, the prince told her that the iguana had run away, leaving only the tail in his hand. After becoming the king, he made his wife the chief queen, but gave her no real honour. Bodhisattva wishing to see justice done to the queen reminded the king of the incident of the roasted iguana. The king realized his neglect of his dutiful wife, and conferred due honour on her.

Godhūli, "dust raised by cows (treading on earth while returning home at about sunset)", evening twilight. Opinions differ about the exact period of the *godhūli*. Sometimes the period varies with the season; but most authorities say that *godhūli* is for two *ghaṭikās* (48 minutes) after sunset. *Godhūli* according to the astrologers is a propitious time for all purposes.

Gokaṛṇa, "cow's ear", a measure, the span from the tip of the thumb to that of the ring finger, *Amarakośa*, Bk II.

GOKARṆA, a town in the Karwar (North Kanara) District of Karnataka, about 10 kilometres south of Karwar. It contains a famous temple of Śiva called Mahābaleśvara. It is famed as containing a fragment of the original *lingam* given to Rāvaṇa by Śiva. Arjuna had once visited this place, (*Mahābhārata*, I, ch, 217). Kālidāsa mentions that Gokaṛṇa is situated on the southern sea, (*Raghuvamśa*, VIII, 33)

GOKULA, a place about 8 kilometres from Mathurā, lower down the stream and on the opposite bank of the Yamunā. Kṛṣṇa spent his early childhood here, *Viṣṇu-purāṇa*, V, ch. 4-5.

Gokula is the headquarters of the Vallabha sect of Vaiṣṇavas.

GOKULANĀTHA (17th century), was the son of Viṭṭhalanātha Gosvāmī, and one of the most important *ācāryas* of the Vallava sect of *Vaiṣṇavas*. He is believed to be the author of the two *vārtā* works of the sect, viz., *Caurāsi Vaiṣṇavan ki vārtā* and *Do-sau-bāvana Vaiṣṇavan ki Vārtā*.

GOLDSTUCKER, Theodor was born January 18, 1821 at Königsberg, and educated at the Universities of Königsberg and Bonn. In 1850 he was appointed Professor of Sanskrit at the University College, London. He held this post until his death. Goldstucker was an authority on Sanskrit philology. Among his works are *Pāṇini-His Place in Sanskrit Literature* (1851); *Mānava-Kalpasūtra* (1861); etc. His edition of the *Mahābhāṣya* was published by the Government of India in 1874. He died on March 6, 1872.

GOLI, a village in the Guntur district, south of the Krishna. The ruins of a small Buddhist *stūpa* were discovered here in 1926. It appears from the style of the relief and the Brāhmī characters of an inscription on one of the carved slabs, that the *stūpa* was probably built in the late 3rd or early 4th century. The bas reliefs depict the scenes from the Buddha's life or the *Jātakas*. Most of them are now in the Madras Museum.

Goloka, world of splendour; a part of heaven, *Rāmāyaṇa*, II, 30; in later mythology the celestial abode of Kṛṣṇa. The *Brahmavaivarta-purāṇa* (IV, ch. 4) gives a description of this abode.

GOMATĪ, the river which rises in the Himālaya, and flows past Lucknow. Rāma when he left Ayodhyā on his exile from there, had crossed the Gomatī on the second day of his journey, *Rāmāyaṇa*, II, ch. 49.

Gomatī mentioned in the Nadī-stuti of the R̥gveda (X, 75.6) is the Gomāl river, a western tributary of the Indus.

Gomeda(ka), name of a gem stone, orange in colour but not definitely

identified. It may be zircon or jacinth. Gomeda is one of the *navaratnas* (q.v.)

Gomedha or Gosava, the killing of a cow in sacrifice. Ancient texts such as Gobhila *Gr̥hyasūtra* (III, 10.16), Āpastamba *Dharma-sūtra*, etc., mention various occasions when cows were sacrificed. Many of these occasions are *śrāddhas*. For instance, Āpastamba *Dharmasūtra* (II, 7, 16. 26-27) says, "Beef satisfies (the Manes) for a year. Buffalo's (meat) for a longer (time) than that." In later days sacrifice of cows was declared *Kalivarjya*, prohibited in the Kali Age.

GOMEDHA, name of the *yakṣa* who according to the Svetāmbaras, attends on the 22nd *tīrthaṅkara* Neminātha. The name of this *yakṣa*, according to the Digambaras is Sarvāhṇa.

GOMMAṬA, name of a Jaina saint, considered by the Digambaras as the same as *Bāhubali* (q.v.). The Svetāmbaras do not know Gommaṭa.

GONARDIYA, name of an ancient grammarian, Patañjali in his *Mahābhāṣya*, mentions him a number of times, e.g., on *Aṣṭādhyāyī*, 1.1.21, 29; 3.1.92; etc. Some ancient commentators of the *Mahābhāṣya* such as Bhartṛhari, Kaiyaṭa, etc. have said that Gonardiya was an epithet of Patañjali himself.

One Gonardiya is mentioned as an author of a *Kāmasāstra*, in the introductory chapter of Vātsāyana's *Kāmasūtra*.

GONDA, Jan was born in Gouda, Netherlands on 14.4.1905. He was educated at the University of Utrecht from where he obtained his Ph.D. in 1929. He was Professor of Sanskrit and Indology at the same University from 1932 to 1956. He was Director of the Oriental Institute from 1952 to 1956. Some of his works are *Brahmanda Purana*, 2 Vols. 1932-33; *Bhisma Parva* 1936; *Aspects of Early Visnuism*, 1954; *Sanskrit in Indonesia* 1954; *Visnuism and Saivism*, 1970; etc.

GONDOPHARES, an Indo-Parthian king who ruled over parts of north west India and Afghanistan, in the first half of the first century AD. He is known from his coins, an inscription, and also from Syriac, Greek and Latin versions of the apocryphal

Acts of Judas Thomas the Apostle. According to these texts, Thomas the Apostle came to India, albeit reluctantly, to preach the gospel, during the time of a king who is variously named Gudnaphar, Goundaphoros, Gundaforus, and Gundoforus. Thomas was later martyred, probably in South India.

GOṆIKĀPUTRA, an ancient grammarian mentioned by Patañjali in his *Mahābhāṣya*. A Goṇikāputra is mentioned as an author of a work on the art of love by Vātsāyana in his *Kāmasūtra*. Winternitz in his *History of Indian Literature* surmises that they refer to the same person.

Gopāla, a cowherd. According to the *Parāśarasamhitā* (11, 22) Gopālas are born of Śūdra mothers by Kṣatriya fathers. According to the *Manusmṛti* (IV, 253), Gopālas are among those Śūdras whose food may be eaten.

GOPĀLA (1), a name of Kṛṣṇa. He is so named because he was brought up among the cowherds, and was himself a cowherd in his childhood.

GOPĀLA (2) was the founder of the Pāla dynasty which ruled over Bengal and Bihar for about four centuries. After the death of Śaśāṅka, there was political disintegration and anarchy for more than a century. About the middle of the 8th century, the leading men of Bengal selected one among themselves to be the sole ruler of Bengal. Gopāla was the person selected, and under him and his successors, Bengal enjoyed a long period of glory and prosperity. Gopāla and his successors were Buddhists. According to Tibetan tradition Gopāla founded a monastery at Nālandā.

GOPĀLA BHATṬA, an important figure in the Gauḍīya Vaiṣṇava movement. He was the son of a Brāhmaṇa from South India. In his young age he had come to Vṛndābana, and had settled down there. He is counted as one among the Six Gosvāmins of Vṛndābana. The most prominent among his works is *Hari-bhakti-vilāsa*.

GOPĀLA-CAMPŪ, a *campū* (q.v.) work by Jīva Gosvāmi (17th century) describing the early life of Kṛṣṇa.

Gopāla-dvādaśākṣari Mantra, a Tāntrika *mantra* or formula. It reads, *Śri Hriṃ Klīm Kṛṣṇāya Govindāya Svāhā*. The *mantra* has to be repeated during a Tāntrika worship. One of the purposes it serves is to get a woman under one's power. The *mantra* occurs in the *Gopāla-pūrva-tāpini Upaniṣad*.

GOPĀLAKR̥ṢṆA BHATṬA was the author of the Āyurvedic work *Rasendrasāra-saṅgraha*. He belonged to the 13th century.

GOPĀLA-PŪRVA-TĀPINĪ, name of a minor *Upaniṣad*, said to be related to the Atharva Veda. It is a *Vaiṣṇava Upaniṣad*. It describes the *Kṛṣṇalīla* at Vṛndābana, and also the importance of that place. It also describes in detail the manner of performing a Tāntrika worship.

GOPĀLA-TĀPANA, also called *Gopāla-tāpantiya*, is the name of a minor *Upaniṣad*. The name occurs in the list of 108 *Upaniṣads* given in the *Muktikopaniṣad*.

GOPĀLOTTARA-TĀPINĪ, name of a minor *Upaniṣad*. It describes the conversation between the *gopīs* and Durvāsas on extra-mundane matters. Neither this nor the *Gopāla-pūrva-tāpini* are mentioned in the list of 108 *Upaniṣads* given in the *Muktikopaniṣad*.

GOPATHA BRĀHMAṆA, is the *Brāhmaṇa* attached to the Atharva Veda. It consists of two books, the first containing five chapters, the second six. Both parts are very late, and have no particular connection with the *Śaṅhitā*. The mention of the god Śiva points to its belonging to the post-Vedic rather than to the *Brāhmaṇa* period.

Gopī, wife or daughter of a *gopa*, a cowherd. Kṛṣṇa was brought up among the cowherds of Brajabhūmi. He sported in his childhood with the *gopa* boys and girls.

Gopīcandan, a kind of sandal paste, or yellowish white clay supposed to be from the ground where Kṛṣṇa and the *gopīs* had their *rāsaliḷā* in Vṛndābana. It is used by *Vaiṣṇavas* for making a sectarian mark.

GOPĪNATH KAVIRĀJA, was born in Tangail, Bangladesh in 1887.

He passed his B.A. examination from Jaipur, and his M.A. from the Sanskrit College, Benares. Later he was appointed Librarian and Professor of Sanskrit in the same College. Since he did not like the work, he resigned and devoted the rest of his life in studying religion and religious philosophy. He was a scholar of all religious systems of India including Buddhism. Late in his life he was attracted towards Kāśmīra Śaivism which he thought was a synthesis of all religious philosophies of India. Most of his works are in Bengali and Sanskrit. He edited the *Saraswati Bhavana Studies*. Gopināth Kavirāja died on 12.6.1976.

Gopura, "a gate". The *Amarakośa* defines *gopura* as a city gate (II, 2,16) or as a gate in general (III, 3,182). *Gopura*, now a days, is used as the name of the colossal gateways giving entrance to a temple in south India. The outstanding examples are Sundara Pāṇḍya *gopura* of the Jambukeśvara temple at Tiruchchirapalli, and the successive *gopuras* of the Śiva temple at Chidambaram. The *gopura* is generally constructed with a stone base and superstructure of brick and plaster. The exterior walls are covered with sculpture. It is rectangular in plan and its roof is barrelvaulted.

GORAKHANĀTHA, one of the early leaders of the Nātha sect. The founder of this sect Ādinātha was Śiva himself. Ādinātha had two disciples, viz. Jālandharanātha and Matsyendranātha. Gorakhanātha was the disciple of the latter. Nothing definitely is known about the time when Gorakhanātha lived, but it is likely that he lived sometimes in the period AD 900-1100. Nearly 30 works in Sanskrit and a number of works in Hindi are attributed to him.

Gorocanā, a bright yellow colouring material, obtained from the bile of cattle (*Śabdakalpadruma*). It is used for marking the *tilaka*.

GORRESIO, Commendatore Gasparo (1808-1891) was Professor of Sanskrit at Turin, Italy. He made the first translation of the *Rāmāyaṇa* into a European language (Italian). It was published at Paris 1843-56. It was a translation of the Gaudīya recension of the *Rāmāyaṇa*.

GOŚĀLA, who was generally known as Makkhali Gośāla, was the

leader of the sect of Ājivikas (q. v.) during the time of the Buddha and Mahāvira. He is mentioned in the Buddhist *Sāmañña-phalasutta* and the Jaina *Bhagavati-Sūtra*. Ājivikas have not left any literature of their own.

Gosvāmī, (Sanskrit: *gosvāmin*), “master of cows (or of sense organs, or of *gopīs*)”, a type of ascetics. The *Śaiva gosvāmīs* claim to be the spiritual descendants of Śaṅkārācārya. They have two divisions; some live in monasteries, while the others are householders.

In Bengal and Assam, the term is used for the heads of *Vaiṣṇava* groups also. There also, some *gosvāmīs* live in monasteries, and others are householders.

In the 17th and 18th centuries, some people who called themselves *gosvāmīs* were actually vagabonds and robbers. Some of them later joined the Marāṭhā army. Mahadji Sindhiā had recruited a large number of them.

GOTAMA, same as Gautama.

Gotra, “descendants of a common patriarchal ancestor”. (The term occurs in the Ṛgveda, I, 51. 3; II, 17. 1; etc., but there it means “cow-stable” or “herd of cows”.) It is not clear whether *gotra* in the sense of a common ancestor was applicable to *varṇas* other than Brāhmaṇa. The Āpastamba *Śrauta-sūtra* mentions that if a person does not know his *gotra* he should take that of his *ācārya* (teacher of Veda). Later Law givers say that when one does not know one’s *gotra* one should call oneself of Kāśyapa *gotra*.

Gotra is particularly important in marriage. It is almost an incest to marry a girl having the same *gotra* (“*sagotra*”), (Baudhāyana, *Dharma-sūtra*, Pravarādhyāya, 54). In matters of inheritance, the wealth of a person dying without issue goes to his nearest *sagotra*, i. e. a person having the same *gotra*, (Gautama, *Dharma-śāstra*, 28.21).

Gotraja (“agnate”), a legal term which means related to the deceased on the male side. The term is opposed to *bandhu* (q. v.). The *gotrajas* are divided in two classes, *sapiṇḍa* and *samānodaka* (qq. v.).

GOVARDHANA (1), a low hill in the Mathurā district, Kṛṣṇa had told the cowherds to start the worship of the hill and stop the worship of Indra ("Indra-yajña"). This enraged Indra who told the clouds to rain incessantly on the area. Kṛṣṇa then held up the Govardhana hill and gave shelter to the cowherds and their cattle under the hill. Indra retired baffled, and afterwards did homage to Kṛṣṇa (*Viṣṇupurāṇa*, chs. 10-12).

GOVARDHANA (2), the author of *Āryā saptaśatī*, flourished in the second half of the 12th century. Jayadeva, his contemporary, extols him as incomparable in effective erotic description.

GOVARDHANA MATHA, also called Bhogavardhana Maṭha is one of the four *maṭhas* or monasteries established by Śaṅkarācārya. It is situated in (Jagannātha) Purī in Orissa. According to the *Śaṅkaravijaya* of Mādhavācārya, the *maṭha* was put under the charge of Padmapāda Ācārya, also known as Sanandana (Ch. 13). Sanandana was the first disciple of Śaṅkarācārya.

GOVERNMENT ORIENTAL MANUSCRIPTS LIBRARY, Madras has one of the largest and most important collections of manuscripts in the country. The number of manuscripts in its collection exceeds 50,000. These are in Sanskrit and other South Indian languages. The Library has published more than 150 works edited from manuscripts in Sanskrit, Tamil, etc. Its holdings of Telegu and Malayalam have been transferred to Andhra and Kerala States.

GOVINDA, a name of Kṛṣṇa (*Bhagavad-gītā*, II, 9). (The word is perhaps derived from Prakrit *gov-inda* = *gopendra*, chief herdsman) The *Viṣṇupurāṇa* (V, 12.12) derives the word as *gavā-mindra* = lord of cows = *govinda*.

GOVINDA III (AD 793-814), was the ablest military leader among the Rāṣṭrakūṭa emperors. He conquered all the territory between Kanauj and Cape Comorin, and Vārāṇasi and Broach. Even the ruler of Sri Lanka was terrified into submission. A revolt broke out after his death, and his son Amoghavarṣa who was only 13 or 14 at that time could consolidate his throne only after some years.

GOVINDA-BHĀṢYA, a commentary on the *Brahmasūtra* by

Baladeva Vidyābhūṣaṇa (18th century). It is said that the *Vaiṣṇavas* of Jaipur had taunted Baladeva that the *Gauḍīya Vaiṣṇavas* did not have a commentary of their own on the *Brahmasūtra*. Baladeva then produced the commentary within a month.

GOVINDACANDRA (c. 1114-c. 1154), ruler of Kanauj, belonged to the Gāhaḍavāla dynasty. About 42 inscriptions of his reign have been discovered. They prove that his kingdom extended at least upto Vārāṇasī, Fatehpur and Kanpur districts on the south, Kanauj on the west, Gonda and Gorakhpur districts on the north and Dinapur in Patna district, in Bihar, on the east.

GOVINDADĀSA KAVIRĀJA. Among the Bengali Vaiṣṇava poets of the post-Caitanya period, Govindadāsa is considered the best. The years of his birth and death are not definitely known, but it is generally believed that he was born in c. 1530, and died in c. 1613. Govindadāsa wrote only in Brajabuli, i.e., in Bengali mixed with the language of Mithilā. The number of lyrics written by him exceed 450.

GOVINDĀNANDA, was the author of several *dharmaśāstra* works, viz., *Dānakaumudī*, *Śuddhi-kaumudī*, etc. Perhaps these formed parts of a large work called *Kriyākaumudī*. He was an important writer. He quotes from many earlier authors and was in turn quoted by later authors. Most probably he flourished in the first half of the 16th century, for he describes the intercalary months of the years 1492 to 1535.

Govindānanda mentions that he was Vaiṣṇava from Bāgri area in the Medinipura district of Bengal.

GOVINDARĀJA, a writer on law-digests, is believed to have lived in the second half of the 11th century. He lived on the Gaṅgā. He was the author of a celebrated commentary *Manuṭikā*, and also of a work known as *Smṛtimañjarī*, parts of which are available. Hemādri, Jimūtavāhana and other authors quote from his work.

Graha (1), "planet". The number of the planets has been known to be nine from quite early days. For instance, in the *Mahābhārata* (IV, ch. 2) Arjuna has been metaphorically called the tenth planet. These nine planets are: Sun, Moon, Mercury, Venus.

Mars, Jupiter, Saturn, and the two lunar nodes, viz., Rāhu and Ketu.

There are, however, instances where only the five planets are considered as *grahas*, *Raghuvamśa* (III, 13) mentions "five planets and the sun", and in (VI, 22) the moon and sun are not included among the *grahas*.

The *grahas* or the planets also seize or influence the destinies of men. They are auspicious or inauspicious depending on the positions they occupy in the horoscope of the person concerned. In case they are inauspicious, they can be appeased by performing rites called *graha-śānti*. Thus the *grahas* are minor deities also. Together, the nine planets are called *Navagraha*.

Graha (2), name of evil demons who seize or exercise a bad influence on the body and mind of man, causing insanity, etc. Nine of these are said to cause diseases in children. Their names are : Skanda, Skandāpasmāra, Śakunī, Revati, Pūtanā, Andhapūtanā, Śataputanā, Naigameṣa, and Mukhamaṇḍika (*Suśruta-saṃhitā*, VI ch. 27).

Grāma, one of the three types of fundamental scales of music. The three are known as *Sa-grāma*, *Ma-grāma*, and *Ga-grāma* respectively. The first two are mentioned in Bharata's *Nāṭyaśāstra* (ch. 28 vv. 41-45), but the name of the third occurs for the first time in the *Ratnākara* (c. AD 1247). The scales with the *śruti*-values of the intervals are :

Sa-grāma Sa₄ Ri₃ Ga₂ Ma₄ Pa₄ Dha₃ Ni₂ Sa
Ma-grāma Ma₄ Pa₃ Dha₄ Ni₂ Sa₄ Ri₃ Ga₂ Ma
Ga-grāma Ga₂ Ma₄ Pa₄ Dha₃ Ni₂ Sa₄ Ri₃ Ga

Grāmadevatā, village deity. Village gods are worshipped as the guardian spirits of the villages all over rural India. They may be symbolized by horses or elephants made of clay, about half a metre high. Mostly they are simple stones placed under a tree on the boundary of the village. They are generally female, and are called *mātā* ("mother") in northern India and *amma* in southern India. They are not parts of the Brāhmaṇical pantheon, though attempts are sometimes made to identify them with the Matṛs or Śaktis. The manner of worship of the village gods is simple. Sometimes women carrying water from the villages pour water below a tree, and that completes the

ritual. In south India a male village god Aiyāṇār is quite common. He patrols the village at night riding a ghostly black horse.

Grāmaṇicaṇḍa Jātaka, (Pali, *Gāmaṇicaṇḍa Jātaka*). This is the 257th story of the *Jātaka*.

In former times Bodhisattva was born as the son of Janasandha, king of Vārāṇasī. His name was Ādarśamukha. When Janasandha died Ādarśamukha was only seven. His ministers were worried whether such a young boy would be able to manage the kingdom, but on testing him they found that he was a wise person. So they made him the king.

Grāmaṇicaṇḍa was a servant of Janasandha. He retired when Ādarśamukha came to the throne. But various mishaps befell Grāmaṇicaṇḍa and he was charged on various counts by different people. As he was being brought to the court, several people told their problems to Grāmaṇi and he was asked to find out the solutions from the king who was reputed to be a wise person. The king listened to the charges brought against Grāmaṇi and to his explanations of them. Convinced of Grāmaṇi's innocence, he passed sentences which ultimately brought gain to Grāmaṇi. He also solved the problems Grāmaṇi had brought.

Grāmaṇi Jātaka. This is the 8th story of the *Jātaka*. (This is the story of Prince Grāmaṇi. The story is exactly the same as that of the Prince Samvara given in the Samvara Jātaka (q. v.); but the *gāthās* of the two *Jātakas* are not same)

GRANTHA, name of a script used in southern India. The earliest evidence of this script comes from the Pallava copper plate inscriptions of the 5th to 6th centuries AD. The script underwent many changes, but from about AD 1300 two varieties are being used: Brāhmaṇic or 'square Granth', and Jaina or 'round Grantha'. Originally the script was used for writing Sanskrit only. At present, however, it is used for writing some Dravidian languages also. The Grantha script has 35 letters of which five are vowels.

Granthika, a class of performers who recited legends in public, (*Mahābhāṣya*, on Pāṇini I, 4. 29 & III, 1. 26); an astrologer;

the name assumed by Nakula when he was master of the horse of king Virāṭa, (*Mahābhārata*, IV, ch. 12).

GRASSMAN, Hermann Gunther was born on 15.4.1809, in Stettin, Prussia (Germany). He was a Professor of Mathematics. He taught himself Sanskrit, and earned fame by compiling a dictionary of Vedic words. Grassman died on 16.9.1877. His main works are *Uebersetzung des Ṛgveda* (1875) and *Worterbuch zum Ṛgveda*, 2 vols., (1867-77).

Ḡṛdhra Jātaka (1). This is the 164th story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as a vulture, on the Ḡṛdhra-parvata. He used to look after his parents. Once during a great storm, the vultures had sought shelter in a ditch out side Vārāṇasī. A merchant seeing them, provided them with fire for warmth and food. When the weather cleared the vultures returned to their haunts, and decided to give the merchant whatever finery and jewellery they might find in their wanderings. These they dropped in the merchant's garden. The merchant, when he found that the vultures were dropping these things kept them separately. When the king heard that the vultures were plundering the city, he set traps. Bodhisattva was caught in a trap and was brought before the king. He confessed the truth, which was corroborated by the merchant. Bodhisattva was set free and the goods were returned to their owners.

Ḡṛdhra Jātaka (2). This is the 399th story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as a vulture. His parents were old, and he used to look after them. One day, he was caught in a trap set by a hunter, who heard him lamenting for his parents, and set him free.

Ḡṛdhra Jātaka (3). This is the 427th story of the *Jātaka*.

Bodhisattva was once born as a vulture on the Ḡṛdhra-kūṭa-parvata. The name of his son was Supatra. Supatra was the king of vultures. One day, against the advice of his father, he flew in the upper air and was dashed to death by a strong wind. The story was related in reference to a disobedient monk who objected to being instructed in his duties,

GREATER INDIA SOCIETY was formed in Calcutta in 1927. Its purpose was to organize the study of Indian culture in Greater India, i.e. South East Asia, China, Japan, Korea, and other countries of Asia. It published a Journal from 1934.

Gṛhapati Jātaka, (Pali, Gahapati Jātaka) This is the 199th story of the *Jātaka*. The Buddha related this story to a backsliding *bhikṣu* to demonstrate how women were always faithless.

In former time when Brahmadatta was the king of Vārāṇasī, Bodhisattva was a householder. He suspected that his wife was carrying on an intrigue with the village headman. Once Bodhisattva had gone out of his house. The headman entered the house and was with the woman when Bodhisattva returned suddenly. The man was frightened but the woman told him not to worry. She climbed up on the granary. She told Bodhisattva that the headman had come to ask for the price of meat which he had supplied during a famine; and as there was no money she had climbed up the granary to find out whether there was any grain to pay for the meat. Bodhisattva saw through the ruse and thrashed both of them.

Gṛhastha, "householder", a person in the second of the four *āśramas* (stages). See *gārhaṣṭha*.

GRHASTHA-RATNĀKARA, an extensive *smṛti* digest, by Caṇḍeśvara dealing with household duties. It forms a part of the author's *Smṛti-ratnākra*.

GRHYAKŪṬA-PARVATA, (Pali, Gijjhakūṭa-pabbata), "Vulture-peak mountain", one of the five hills surrounding Rājagṛha (modern Rājgir) in Bihar. The name of the hill occurs frequently in the Buddhist literature in connection with the life of the Buddha. It is also mentioned in several *Jātakas*. Fa Hien who saw this hill during his travels in India, wrote, "Three *li* from the summit of the mountain is a cave facing south, in which the Buddha used to sit in meditation. About 30 paces to the northwest is another cave where Ānanda was once sitting in meditation when Māra Piśuna took the form of a vulture and hovered in front of the cave to terrify him. But the Buddha with his supernatural power stretched his hand through the rock and patted Ānanda's shoulder, so that his

fears were allayed. The traces of the vulture and the hole made by the Buddha's hand can still be seen today. Thus the name of this mountain is the Mountain of the Vulture Cave."

Grhyasūtra, "aphorisms on the observances of domestic life". These texts describe the manner of performing the Vedic domestic rituals. There are Grhyasūtras for each Veda. They were meant for the followers of the respective Vedas. Thus Śāṅkhāyana and the Āśvalāyana Grhyasūtras belong to the Ṛgveda; and those named after Gobhila and Khādīra belong to the Sāmaveda. To the Śukla Yajurveda belong the Pāraskara Grhyasūtra. The Kṛṣṇa Yajurveda has Śeven Grhyasūtras. These are called the Grhyasūtras of Āpastamba, Hiranyakeśin, Baudhāyana, Mānava, Kāthaka, Bhāradvāja, and Vaikhānasa. The Grhyasūtra of the Atharva Veda is that of Kausika.

GRIERSON, George Abraham was born in Ireland on January 7, 1851. He was educated at Dublin, Cambridge and Halle. He joined the Indian Civil Service, and came to India in 1873. He served in Bihar until 1898, when he was made the Director of the Linguistic Survey of India, (1898-1902). Grierson retired from India in 1902. His report *Linguistic Survey of India* was published in 1908 in 19 volumes. His other works include *Seven Grammars of Dialects and Sub-dialects of the Bihari Languages* (1883-7); *Essays on Kashmiri Grammar* (1899); *Pisaca Languages of North-western India* (1906); etc. Grierson died in 1941.

GRIFFITH, Ralph Thomas Hotchken was born on May 26, 1826. He was educated at the Oxford University where he was Boden Sanskrit Scholar. He came to India as the Professor of English at the Benares College in 1854. From 1863 to 1878 he was the Principal of this College. Griffith died in 1906. Among his works are: *Rāmāyaṇa of Vālmiki*, 1870-75; *The Hymns of the Ṛgveda*, 1889-92; *The Hymns of the Atharva Veda*, 1895-6; *Text of the White Yajurveda*, 1899; etc. Griffith was the founder and editor of *Pandit*, a Sanskrit journal, for eight years.

GROUSSET, Rene was born in France on 5. 9. 1885. He was a

specialist on Indian Civilization in South East Asia. Among his works are, *Les Civilization de l'Orient* (1919-30); *Histoire de la philosophie Orientale* (1923); *In the Foot-steps of the Buddha* (1932); *De l'Inde au Cambodge et a Java*, (1950); etc. Grousset died on 12. 9. 1952.

GROWSE, Frederick Salmon was born in 1837 in a village in Suffolk, England. He was educated at Oxford; he matriculated at Oriel in 1855. He passed the competitive examination for the Indian Civil Service in 1859, and was posted in the North-Western Provinces. He was for many years the Collector of Mathura. Two of his important books are *Mathurā, a District Memoir*, (2nd ed. 1880), and translation of the *Rāmāyaṇa* of Tulsi Das, (1883). He died in England on 19. 5. 1893.

GR̥TSAMADA, the reputed ṛṣi of many (39 out of the 43) hymns of the second book of the Ṛgveda. These hymns are all in praise of Indra.

Gr̥tsamada is hardly mentioned in the post Vedic literature. His name barely occurs in the *Mahābhārata* (XIII, chs. 18 and 30). He is described there as so much similar in looks to Indra that at one time the *asuras* had mistaken him for Indra and tortured him.

GRUENWEDEL, Albert was born in Munich on 31. 7. 1856. He was educated at the Munich University where he studied Archaeology, Philology, Sanskrit, Pali, and Tibetan. He was chiefly known as a scholar of Tibetan, and as an authority on Indian, especially Buddhistic Art. In 1902-3 and 1905-07 he accompanied the Prussian Archaeological Expedition to Turfan, Kucha, Karashahar, etc., in Central Asia, and helped in discovering numerous documents in Sanskrit and other languages. Gruenwedel worked as the Assisitent Director of the Royal Museum in Berlin. He died in 1935. Among his works are: *Buddhist Kunst in Indien* (1893); *Lepcha-English Dictionary*, compiled from the manuscripts of General Mainwaring, (1898); *Mythologie des Buddhismus in Tibet und der Mongolia* (1900); *Alt Kutscha* (1920); etc.

Guḍa-jihvikā Nyāya, the maxim of the tongue (smeared) with treacle (in order to disguise an unpalatable draught).

GUḌĀ-KEŚA, an epithet of Arjuna (*Bhagavad-gītā*, I, 24). What *guḍā-keśa* means is not clear. It may mean "thick-haired". The lexicographers, however, derive it as "one who is master of *guḍākā*", and *guḍākā* is supposed to mean "sleep" or the 'science of archery'. Monier Williams in his Dictionary (p. 356) says that *guḍākā* is "a word formed for the etymology of *guḍā-keśa*."

GUḌIMALLAM, a village about ten kilometres from Renigunta in Andhra Pradesh is famous for its Śiva temple known as Paraśurameśvara. The famous *Śivaliṅga* with Śiva shown against the shaft is in this temple. The temple is an old one, but has been renovated several times. A Cola inscription records that the temple was rebuilt in 1126 in the time of Vikramacoladeva.

GUHA (1), a name of Kārtikeya, the general of the gods, (*Kumāra-sambhava*, V, 14).

GUHA (2), name of the lord of the Niṣādas whom Rāma met during his exile at Śṛṅgavera-pura. He accompanied the princes as far as Citrakūṭa (*Rāmāyaṇa*, II, ch. 50).

GUHYASAMĀJA TANTRA is the basic text of the Vajrayāna form of Buddhism. It is explained in the text that *guhya* means the three, viz., body, speech and mind, and *samāja* means coming together. It is in this text that is found the idea of the Buddhist pantheon, the Dhyānibuddhas, their female partners, etc. The *Tantra* was composed in the 3rd or 4th century AD, probably in north-west India. It did not receive publicity and went into private hands. It obtained publicity through the teachings and mystic songs of the Buddhist Vajrācāryas in about the 8th century. This accounts for the absence of reference to the pantheon in the general Buddhist literature of the period or in the works of the Chinese travellers who came to study the condition of Buddhism prevalent at that time.

Gujarāt Painting. A school of painting that flourished in Gujarāt from the 11th to the 16th century. The paintings were mainly the illumination of Jaina manuscripts which were of palmleaf in the earlier centuries and of paper, later. The most popular work for illumination was the *Kalpa-sūtra*. Later *Kṛṣṇa-līlā*

scenes were also painted, and near about the 16th century some secular subjects, mainly love-scenes, became popular.

In the earlier period, the backgrounds of the paintings were brick red, but from the 15th century onwards there was lavish use of blue and gold. The characteristics of this school are angular faces in three-fourth profile, pointed noses, eyes protruding beyond the facial line, and abundance of ornamentation.

GUJARAT RESEARCH SOCIETY, Khar, Bombay-23, founded in 1936, does research work in various fields such as Linguistic Surveys, Archaeology, Anthropology, etc. It publishes a quarterly *Journal of the Gujarat Research Society*.

Gulmika Jātaka. This is the 366th story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as a merchant. Once he was leading a caravan of 500 carts through a forest. He warned his men not to eat anything found in the forest without consulting him. On the way they came across leaves strewn in the forest. The leaves were covered with honey. These had been placed there by a *yakṣa*, named Gulmika, who had put poison in the honey. The *yakṣa* was fond of human flesh. Some of the men ate the honey, while others remembered the warning of the Bodhisattva as soon as they had tasted it. Those who ate died, but the others were given emetics and recovered.

(The story was related to a *bhikṣu* who, fascinated by a woman's charm, was mentally disturbed.)

Gumbiya Jātaka, (Sanskrit, Gulmika Jātaka, q.v.).

Guṇa (1). The *guṇas* are the three qualities or attributes postulated by the Sāṅkhya school to explain the evolution of the material world or nature (*prakṛti*). These three attributes are : *sattva* (brightness, the most subtle force of the three), *rajās* (force, the next most volatile), and *tamas* (darkness or mass). (The 14th chapter of the *Bhagavadgītā* describes in detail the division of the three *guṇas*.) After a period of chaos or dissolution (*pralaya*) the three *guṇas* or forces within nature begin to interact, once they are in a state of disequilibrium. With slight predominance of *sattva* in an early stage of cosmic evolution, the other *guṇas* become increasingly differentiated, and out of the interplay

among these there emerge intelligence, mental faculties, organic bodies, material objects, etc.

Guṇa (2), "quality", "attribute", a property or characteristic of all created things. In the Nyāya-Vaiśeṣika system of philosophy 24 *guṇas* are enumerated. These are : 1. *rūpa*, shape; 2. *rasa* savour; 3. *gandha*, odour; 4. *sparsa*, tangibility; 5. *saṅkhyā*, number; 6. *parimāṇa*, dimension; 7. *prthaktva*, severalty; 8. *saṅyoga* conjunction; 9. *vibhāga*, disjunction; 10. *paratva*, remoteness; 11. *aparatva*, proximity; 12. *gurutva*, weight; 13. *dravatva*, fluidity; 14. *sneha*, viscosity; 15. *śabda*, sound; 16. *buddhi* or *jñāna*, understanding or knowledge; 17. *sukha*, pleasure; 18. *duḥkha*, pain; 19. *icchā*, desire; 20. *dveṣa*, aversion; 21. *prayatna*, effort; 22. *dharma*, merit or virtue; 23. *adharma*, demerit; and 24. *saṅskāra*, the self-reproductive quality.

The term *guṇa* ("attribute") is also used in reference to God or ultimate reality. Thus '*nirguṇam*' Brahman means 'Brahman without attributes' (e.g., the 'higher' Brahman as expounded by Advaita Vedānta), while '*saguṇam*' Brahman means 'Brahman with attributes', the *Īśvara* or Lord, Creator of the world.

Guṇa (3), "excellences of composition". The *guṇas* refer more to utterances and compositions and thus differ from figures which refer to form and content. Bharata in his *Nāṭyaśāstra* (ch. XVI) gives a list of ten *guṇas*. These are :

1. *śleṣa*, coherence of long sentences without hiatus or break;
2. *prasāda*, clearness;
3. *samatā* uniformity in the type of consonant clusters used;
4. *mādhurya*, sweetness;
5. *saukumārya*, smoothness;
6. *artha-vyakti*, clarity;
7. *udāratva*, nobility of subject;
8. *ojas*, strength, which consists in the use of varied and dignified compounds;
9. *kānti*, loveliness;
10. *samādhi*, metaphorical speech in general.

Later writers classified the different *ritis* according to the *guṇas* of the composition. See *Riti-sampradāya*.

Guṇa (4), a measure of state policy. There are six such measures.

These are : *sandhi* (alliance), *vigraha* (war), *āsana* (neutrality), *saṁśraya* (seeking protection), *yāna* (marching), and *dvaiddhāva*. This last according to the *Arthasāstra*, VII, ch. 1 is making peace with one and waging war with another; and according to the *Manusmṛti*, VII, vv. 160-173 is dividing one's own army in two parts.

Guṇa (5), "substitute". The term is used in grammatical rules whereby *AR*, *E*, and *O*, are substituted for the vowels *R*, *I* (and *Ī*), and *U* (and *Ū*) respectively. *Aṣṭādhyāyī*, I. I, 2, 3, 51; etc.

GUṆABHADRA (1), a Buddhist monk of Central India. He first went to Sri Lanka, and from there he proceeded to China by the sea route, reaching Canton in AD 435. He remained at Nanking till his death in 468. Guṇabhadra translated 76 texts into Chinese.

GUṆABHADRA (2), author of a part of the *Mahāpurāṇa* of the Jains. The *Mahāpurāṇa* has two parts. The first part is known as *Ādipurāṇa*. It has 47 chapters; of these, 42 were written by Jināsena, and the last five by his pupil Guṇabhadra. *Ādipurāṇa* contains the life stories of the first *tirthaṅkara* Ādinātha or Ṛṣabhanātha and of the first *cakravartin*. The second part known as *Uttarapurāṇa* was wholly written by Guṇabhadra. It contains the life story of the remaining 61 great men of the Jains. The *Mahāpurāṇa* was consecrated in AD 897.

GUṆACANDRA, joint author, with Rāmacandra, of the *Nāṭya-darpana*. He belonged to the 12th century.

GUṆACANDRA GAṆIN, author of the Prakrit work *Mahāvīra Cariyam*, a life of Mahāvīra. It was written in 1082.

GUṆĀDHYA, author of *Bṛhatkathā* (q.v.). His date is not later than AD 500. Nothing else is known about him.

Guṇa Jātaka. This is the 157th story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as a lion. One day while out hunting Bodhisattva sank into a bog, and remained there starving for seven days until he was rescued by a jackal. To show his gratitude the lion took the jackal and his wife home, and the two

animals and their wives lived together. Later on, the lioness grew jealous of the she-jackal and tried to frighten her away in the absence of their husbands. When the lion heard of this, he told his wife how the jackal had saved his life. Thenceforth they all lived happily together.

Guṇasthāna (s), "levels of virtue", are in Jainism the fourteen stages of spiritual development through which the soul passes on its way to liberation. The first three stages represent the growth of faith in Jainism, the next five stages are those in which all passions are controlled, in the next four stages the ascetic practises *yoga* and destroys all his *karmas*, at the thirteenth stage he is divested of all *karmas* but he still practises *yoga* and at the fourteenth stage he attains liberation (*Dravya-saṅgrahavṛtti*, v. 13).

GUṆAVARMA belonged to the royal family of Kashmir. After adopting Buddhism he first went to Sri Lanka. He then went to Java where he converted the king and his mother to Buddhism. The Buddhist religion spread in Java due to his efforts. He was then induced by the Buddhist monks to proceed to China. In AD 431 he reached Nanking where he resided in *Che huan sse* (Jetavanavihāra). He died there the same year at the age of 65. Within this one year he had translated eleven Sanskrit texts into Chinese.

GUPTA (1), was the grandfather of Candragupta I, the founder of the Gupta dynasty. In the Gupta records, for instance, in the Allahabad inscription, line 28, he is referred to as *Mahārāja Śrīgupta*. *Śrī* here might be honorific or part of the name. In the latter case, his name was Śrīgupta.

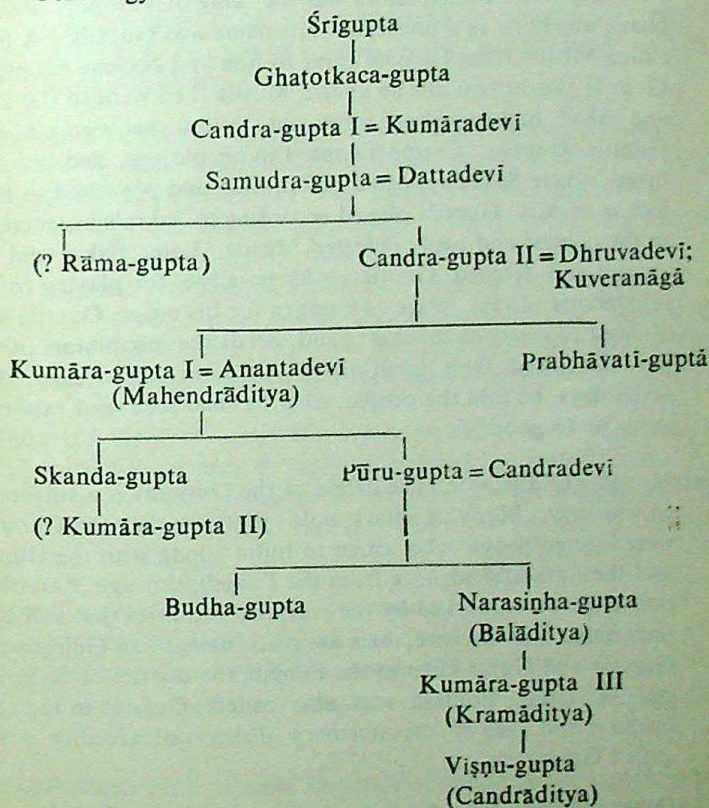
GUPTA (2), name of a dynasty which ruled over Northern India from Magadha, from about AD 320 to the first quarter of the sixth century. The dynasty was founded by Candragupta I. His son Samudragupta was a great conqueror. Samudragupta's son Candragupta II was one of the greatest rulers of India. The empire had spread in his time from the Bay of Bengal to the Arabian Sea. Fa Hien, a Chinese pilgrim who visited India during his period has left a good description of his administration. Sanskrit was the official language, and it attained a high

degree of excellence in all branches of literature, in the Gupta period.

Most of the Guptas were *Vaiṣṇavas*. In fact, Candragupta II bore the title *Parama-bhāgavata*. But Narasiṅha-gupta, in the fourth generation from Candragupta II, was an ardent Buddhist.

The Hūṇas started invading India from the middle of the fifth century, and though they were defeated a number of times, they were able by the early sixth century to break the power of the Guptas.

Genealogy of the IMPERIAL GUPTAS



Guptakāla, "the era of Gupta", name of an era beginning in AD 319. The name *Guptakāla* was first used by Alberuni (11th

century). It is generally believed that the era was founded to commemorate the coronation of Candragupta I, the founder of the Gupta dynasty.

Gupta script, a northern Indian script spread over the Gupta empire (4th-6th centuries AD). The script had 37 letters including five vowels. Gupta alphabet was the ancestor of the majority of the later Indian scripts, and also of some of the Central Asian scripts.

Guptila Jātaka. This is the 243rd story of the *Jātaka*.

Formerly when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as a musician. His name was Guptila. A man called Mūsila from Ujjayinī came to him and became his pupil. Guptila taught him all he knew. Mūsila then went to the king and asked him to arrange a musical contest between him and Guptila. Guptila, fearing a contest in his old age, fled into the forest, where Śakra appeared before him and promised to help him to victory. Guptila played according to Śakra's instructions in the contest and easily defeated Mūsila. Later, Śakra sent his chariot and fetched Guptila to his paradise for playing to the inhabitants of that place. In return for his music Guptila was allowed to discover to what good deeds the inhabitants of the paradise owed their birth there. On returning to earth after seven days, he told the people what he had seen and exhorted them to do good.

Gurjara, name of a people. The origin of the Gurjaras is a subject of controversy. Many scholars hold the view that the Gurjaras were foreign people who came to India along with the Hūṇas, and their gradual advance from the Punjab, through Rajasthan into Gujarat, is marked by the various localities that still bear their name. For instance, there are place names like Gujranwālā, Gujarāt and Gujar-khān in the Punjab; the district of Saharanpur in Uttar Pradesh was also called Gujarāt in the 18th century; and one of the northern districts of Gwalior is still called Gujargarh.

Other scholars take Gurjara to be primarily the name of a country whose inhabitants were naturally known as Gurjaras. It has been suggested that the various geographical units now

called Gujarāt (or allied names) were originally parts of a large homogenous country named Gurjaradeśa under the political authority of its own kings, and while isolated fragments of it have retained the old names others have lost them. This view has not, however, met with general acceptance.

The Gurjaras rose suddenly into prominence in the sixth century AD. The earliest Gurjara kingdom was founded in the area now known as Jodhpur in Rajasthan. In the seventh century there was a Gurjara kingdom in Broach also. The rulers started calling themselves Pratihāras. Thus the family is known to the historians as Gurjara-Pratihāra (q v.).

The Gurjara people are mentioned in the seventh century in the Aihole Inscription (line 9), in the *Harṣa-carita*, and in the works of Hiuen Tsang.

Gurjara Pratihāras. Gurjara kings with the epithet Pratihāra were ruling over various places in south west Rajasthan and Gujarat from the sixth century. The family came into prominence in the second quarter of the eighth century with the successful resistance it offered under Nāgabhaṭa I to the Arabs. The Gurjara Pratihāras gradually extended their empire until in the ninth century under Bhoja I and his son Mahendrapāla they were ruling over the greater part of northern India. By that time they had shifted their capital to Kanauj.

Gurmukhī Alphabet, script developed by the Sikhs for writing their sacred literature. It was perhaps modified from Lanḍā. Traditionally, the invention is ascribed to the second Sikh Guru Aṅgad in the 16th century. The alphabet has 32 consonants and 10 vowels.

Guru, "teacher". The *guru* is one who performs the *saṅskāras* and imparts the Veda (*Yājñavalkya smṛti* I, 34). By extension of this meaning a *guru* may be one who is a mediator of divine truth. The Sikhs call their religious leaders *gurus*. See Sikh Gurus and *Guru-Granth*.

Gurudwārā, a Sikh temple. The main requirement of a gurudwārā is a hall where the *Ādi-granth* (also called *Guru-granth*), the scripture of the Sikhs, can be kept. The *Granth* is looked after by the *granthis*, the scripture readers.

The chief gurudwārā of the Sikhs is the Hari Mandir, also called the Golden Temple, at Amritsar.

GURU-GRANTH, another name of the *Ādi-Granth* (q.v.), the Sikh canon. The *Guru-Granth* is so called because the tenth *guru* Gobind Singh had said that after him the Sikhs would have no human *guru* and they should treat the *Ādi-Granth* as their *Guru*.

Guru-kula, the family of the *guru*, the household of a *guru* or teacher. The system of education, particularly higher education, has always been for the pupil to stay in the household of a teacher. These teachers or *gurus* were Brāhmaṇas but the pupils belonged to any of the three upper *varṇas*. No fee was charged from the pupils but on the completion of education the pupil was expected to give a *dakṣiṇā* to the *guru*.

GURU RIMPOCHE, "the precious teacher", a Tibetan title of honour given to Padma-sambhava who with Śāntarakṣita established Lamaism, the Tibetan form of Buddhism, in Tibet in the middle of the 8th century. See also Rñiñ-ma-pa.

Gurus, see Sikh Gurus.

Gūthaprāṇa Jātaka. This is the 227th story of the *Jātaka*.

In former times, there was an inn on the border of Aṅga and Magadha. Travellers used to spend the night and have their food and drinks there. Once a dung-beetle attracted by the smell of excreta came there and drank the wine lying there. He got drunk and climbed over a heap of excreta. Since it was soft, it was pressed down by his weight. The beetle thought that the earth was unable to carry his weight and was giving way. An elephant was passing that way. He turned away at the smell of the excreta. The beetle thinking that the elephant was running away from him challenged him to a fight. The elephant covered the beetle with a big lump of his dung and killed him.

H

HACKER, PAUL (6.1.1913–18.3.1979) was originally a student of literature and linguistics. He started his Indian studies after the War. The first part of his thesis submitted in 1949 was published in 1950 as *Untersuchungen Ueber Texte des fruehen Advaitavada I Die Schueler Sankaras* (On Texts of The Early Advaitavāda, 1. The pupils of Śaṅkara). In the same year he was appointed a Reader in Indology at the University of Muenster. In 1954–55 he came to India as a Professor at the Mithila Institute, Darbhanga. From 1955 to 1963 he occupied the Chair of Indology at the University of Bonn. This is Germany's oldest Chair of Indology and was first held by A.W. von Schlegel in 1818. Hacker returned to Muenster in 1963 as Director of the newly established Institute of Indology, and retired from there in 1978.

Among his works mention may be made of *Prahlāda, Growth and Transformation of an Ideal Being* (in German) (Wiesbaden 1959).

HADDA, an archaeological site about eight kilometres south of Jalalabad (ancient Nagarahāra) in Afghanistan. It was an important centre of Buddhism between the 2nd and 6th centuries AD. Fa Hien (AD 400) saw here a shrine, which contained the Buddha's skull bone, entirely covered with gold leaf and ornamented with seven preciousities. When Hiuen Tsang passed through this place in the seventh century, it was in decline. There were several monasteries, but few monks. The *stūpas* were desolate and ruined. The Chinese pilgrims called this place Hi-lo.

The site was excavated by the French Archaeological Delegation between 1925 and 1928. They discovered the remains of a vast ancient city with hundreds of *stūpas*. They also found thousands of stucco sculptures. Some of them resembled

Roman art, The French scholars compared certain other sculptures here with typical heads of the Gothic period.

HAḤ, in Jainism, is a mystical *bīja* signifying the navel.

HAIHAYA (1), the name of southern Malwa, and also of the ruling dynasty of that place. Its capital was Māhiṣmatī. The most famous ruler of the Haihaya dynasty was Kārtiyavīrya., who defeated Rāvaṇa (*Rāmāyaṇa*, VII, ch. 32). Kārtiyavīrya was killed by Paraśurāma (*Mahābhārata*, III, ch. 116).

HAIHYA (2), another name of the Kalacuri dynasties.

HAIMAVANTĀ or **HAIMAVATĀ**, one of the two schools in which the Sthaviravādins split sometime after the Second Buddhist Council. The other school was called Sarvāstivādin. They owed their origin and name to the peculiarities of customs and habits of the place (Himālaya) where they flourished. See Buddhist Councils.

HĀLA. According to the *Puraṇās* (e.g., *Matsya Purāṇa*, ch. 273), Hāla was the 17th king of the Andhra, i.e., Sātavāhana dynasty, and ruled for five years. He belonged probably to the first century AD. Little is known about his political activities or administration; but he is famous as the compiler of the anthology known as the *Gāthā-saptaśatī*.

HALADHARA "Holding a plough" an epithet of Balarāma.

HALABHṚT, "Bearing a plough", an epithet of Balarāma.

HALĀYUDHA (1), "One who has a plough-share for his weapon", an epithet of Balarāma.

HALĀYUDHA (2), author of *Abhidhāna-ratnamālā* (q.v.). He belonged to the tenth century. *Kavirahasya* and *Mṛtasaṅjivani* are two of his other works.

HALĀYUDHA (3), an important writer on *Dharmaśāstra*. His work is not extant. He is known by the quotations from his works made by several writers of the 12th century. Since no 10th century writer quotes him, Kane conjectures that Halāyudha belonged to the 11th century.

HALĀYUDHA (4), author of *Brāhmaṇa-sarvasva*, a law digest. He

mentions Lakṣmaṇasena (c. 1185–1205), king of Gauḍa. He was thus probably a contemporary.

HALEBID, ancient Dvārasamudra, was the capital of the Hoysala dynasty of Karṇāṭaka. Most of the palaces and fortifications are in ruins. The remaining evidence of its past splendour are a few temples, the most important of which is the Hoysaleśvara. The construction of this temple was started most probably in the middle of the 12th century, but was not completed at the time the city was destroyed early in the 14th century.

Hoysaleśvara consists of two temples of equal size standing side by side on a single platform and connected by their transepts. Each has its own sanctuary, preceded by a *maṇḍapa* and an open-pillared pavilion. Like all Hoysala temples the Hoysaleśvara is also so full of ornamentation that it well-nigh hides out the figures themselves.

Halikṣṇa. In the Atharva Veda (II,33.3; XX,96.19), it is one of the internal organs of the body. Most probably, it is the name of the gall bladder. The term does not occur in the medical literature.

In the Yajur Veda (*Vājasaneyi-saṁhitā*, XXIV, 31), where it is spelled *halikṣṇa*, it is one of the victims of the Aśvamedha ("horse sacrifice").

HALL, Fitz-Edward (1820-1901) was born at Troy in New York State. He graduated from the Harvard University in 1846, and came to India in 1850. He was Anglo-Sanskrit Professor at the Benares Sanskrit College in 1851. In 1862 he went to England as Professor of Sanskrit and Indian Jurisprudence at King's College, London. He retired as the Librarian at the India office in 1869. Hall died on 11.2.1901. In 1865, Hall discovered the manuscript of Bharata's *Nāṭyaśāstra*. Among his works are: *Contribution Towards an Index of the Philosophy of the Indian Philosophical Systems*, and editing of Dhanañjaya's *Daśarūpa*.

HAM, a *bijamantra*. It is dedicated to Śiva. It symbolizes the element of water.

HAMILTON, Alexander (1762-1824) was in the military service of

the East India Company. After his return to Europe, he studied the Sanskrit manuscripts in the British Museum and collections in Paris. War broke out between France and England while he was in France, and he was detained as a hostage. During this period, he taught Sanskrit to interested students, and also made catalogues of Sanskrit manuscripts. One of his pupils was Friedrich Schlegel, the German poet whose book on the language and wisdom of the Indians became the foundation of the science of language.

HAMMĪRAMADA-MARDANA, a drama by Jayasiṅha Sūri, a temple priest of Broach, in the 13th century. It is purported to commemorate the victory of king Viradhavala over the *Mleccha* ruler Hammīra. It eulogizes the two ministers Vastupāla and Tejaḥpāla for their diplomacy and skill.

HAMPI on the Tungabhadra river in the Bellary district of Kārṇāṭaka was the site of the capital of Vijayanagara. The ruins of the city lie in a vast expanse. The main temple was that of Virupākṣa. The temple overlooks the broad road that was the main market place. The ceiling of the large pillared hall of the temple is completely covered with sculptures. Other important temples are the Viṭhala temple, Kṛṣṇa temple, etc. In the courtyard of the Hazara-Rāmasvāmī temple there are two great monolithic sculptures of Narasiṅha and Gaṇeśa belonging to the period of Kṛṣṇadeva Rāya.

Haṇsa (1), "goose". It is an old belief that this bird can separate milk from a mixture of milk and water and drink it. This belief is mentioned in *Śukla Yajurveda*, XIX, 73. It occurs frequently in later literature also, for instance, in *Śakuntalā* (VI, 28)

Haṇsa is also the vehicle of several gods, such as Brahmā, Sarasvatī, etc.

Haṇsa (2), the third of the four classes in which ascetics are divided in the *Mahābhārata* (XIII, ch. 141). An ascetic of this class is without any attachment, and free of all desires. He lives on whatever he gets. See *Bahūdaka*.

HANSA, a great warrior who with his companion Ḍimbhaka was

attendant of king Jarāsandha. Once Balarāma had killed a king also named Haṅsa. Hearing that “Haṅsa was killed”, Īmbhaka unable to live without him, committed suicide; and when Haṅsa heard of this he drowned himself in the Yamunā. *Mahābhārata*, II, ch.13.

Haṅsa Jātaka, This is the 502nd story of the *Jātaka*.

In former times a king named Bahuputraka ruled over Vārāṇasī. Bodhisattva was at that time born as the king of the golden geese. The queen of Vārāṇasī had a *dohada* (q. v.), a desire during her pregnancy, to hear a religious discourse from a golden goose. The king appointed a fowler to net the geese. Bodhisattva was caught in the net and was being taken to the king. Bodhisattva's commander in chief Sumukha saw his master in that state and decided to accompany him. The fowler asked Sumukha why when all other geese had fled he was accompanying the netted goose. Sumukha replied that he would never abandon the netted goose who was his master. The fowler was pleased at his loyalty. He took both the geese to the king and told him what had happened. The king asked the geese to give a religious discourse. Bodhisattva did so. The queen also heard the discourse and her *dohada* was satisfied.

In that life, Ānanda was Sumukha, and Sāriputra was the king of Vārāṇasī.

Haṅsamudrā, “swan-handpose”. In this handpose the thumb, forefinger and middle finger are joined, the others are outstretched. It signifies tying the marriage thread, initiation, the wedding night, a drop of water, holding a garland and painting a picture.

HANUMĀN, (also, -mat, -mant, Hanū-;). He was the son of Vāyu and Añjanā. Hanumān first came to know Rāma when the latter was searching for Sitā (*Rāmāyāna*, IV, ch. 2). From that time Hanumān became a devoted servant of Rāma. It was he who located Sitā in Laṅkā. He was powerful and brave. In order to reach Laṅkā he had jumped over the sea. He was sent to bring medicinal plants from a hill in the Himālaya to revive Lakṣmaṇa, but since he could not recognize the plants, he brought the entire hill (*Ibid.* VI, ch. 101).

When Hanumān was a baby he had jumped towards the sun thinking that it was a fruit. Indra had then struck him with his *vajra*. This broke his jaw. Brahmā revived the baby, and asked the gods to bless him. Indra said that though his jaws were broken, he would be named Hanumān ("having large jaws"). The other gods said that he would live for ever. That is why Hanumān is *cirajivin* (q. v.) (*Rāmāyaṇa*, VII, chs. 35-36). Another story as to how Hanumān became a *cirajivin* is given in the *Mahābhārata*, III, ch. 148. After Rāma's coronation on coming back from his exile, Hanumān asked Rāma for a boon. He said that he wanted to sing the praise of Rāma as long as Rāma was remembered in the world.

HANŪMĀN-NĀṬAKA, also called *Mahānāṭaka* is an anonymous work. The work is ascribed to the mythical Hanūmān. It is a loose narrative composition almost wholly in verse. The theme is the story of the *Rāmāyaṇa* from the birth of Rāma to his return to Ayodhyā.

HANXLEDEN, J. E. a German Jesuit who came to India in 1699 and worked in Malabar from 1699 to 1732. He had written in Latin the first Sanskrit grammar in a European language. It was not published, but was utilized by Bartolomeo (q. v.).

Haoma, a sacred plant and the drink made from it. The preparation of the drink from the plant by pounding and drinking of it are central features of Zoroastrian ritual. *Haoma* is also personified as a divinity. It bestows essential vital qualities such as health, fertility, even immortality. It gives husbands for maidens. The earthly *haoma* plant is a species of Ephedra. The *haoma* of paradise is a shining white tree. Twigs of this white *haoma* were brought to earth by divine birds.

HARA, a name of Śiva. The *Mahābhārata* (VII, ch. 203 v. 137) says that he was so called because he destroys (*harate*) Brahmā, Indra, Varuṇa, Yama and Kuvera.

HARACARITA-CINTĀMAṆI, a large poetical work of the *Māhātmya* type by Jayadratha (12th century) of Kashmir. It is important only in so far as it embodies some old and new Śaiva practices and legends, some of which are directly connected with places of pilgrimage in Kashmir.

HARADATTA, famous commentator on *Dharma-sūtras* and *Gṛhya-sūtras*. According to Kane (*History of Dharmaśāstra*, I, 742-749), Haradatta was perhaps an inhabitant of southern India, and belonged to a period earlier than AD 1300. His commentaries on *Āpastamba-grhya-sūtra* and *Āśvalāyana-grhya-sūtra*, and on the *Dharma-sūtras* of Gautama and Āpastamba are considered authoritative.

There is a commentary on the *Kāśikāvṛtti* by one Haradatta, called *Padamañjarī*. Kane thinks that this grammarian Haradatta is the same as the commentator of the *Dharma-sūtras*.

HĀRALATĀ, a work on *Dharmaśāstra*, by Aniruddha. It deals in great details with *śrāddha* and other rituals.

HARAPPA, a site of the Indus Valley Civilization (q.v.), also called Harappan Civilization. It is situated on the left bank of the now dry course of the Ravi, in the Punjab. It was known even in the 19th century that the vast mounds here covered archaeological remains. Nevertheless they were used as source of bricks for providing ballast to the railway lines throughout the second half of that century. Excavations started here in 1921 under Daya Ram Sahni of the Archaeological Department. They revealed the existence of a proto-historic city. It was built in two parts. On the west was the so-called citadel, roughly a parallelogram on plan measuring 400 by 200 metres. Below the citadel wall were discovered traces of the pre-Harappan period. North of the citadel, there were a series of circular platforms evidently intended to hold mortars for pounding grain; a series of brick plinths, which are inferred to have formed the podium for two rows of six granary buildings each of 15 by 6 metres; a series of pear-shaped furnaces, apparently used for metallurgy; and two rows of single-roomed barracks, which have generally been assigned to a "slave" community. The "lower city" to the east of the citadel contained normal domestic housing.

Harappa was approximately square in shape with the sides about 1.5 kilometres. The "lower city" was laid out in a grid pattern of streets. The houses were invariably entered from the side lanes. Almost every house had a bath room. The streets were provided with drains for taking out waste water.

HARA PRASĀD ŚĀSTRĪ, was born in Naihati, near Calcutta on 6.12.1853. He was educated at the Presidency College and the Sanskrit College, Calcutta. He was teacher of Sanskrit at the Canning College, Lucknow; Presidency College, Calcutta; and the Dacca University. In 1890s he was the Principal of the Sanskrit College, Calcutta. In 1891 he was the Chief of the section for collection of ancient Sanskrit manuscripts, and travelled in this capacity to Nepal and Tibet. In 1907 he discovered in Nepal the *Caryāgīti-koṣa* the oldest specimen of the Bengali language. He wrote numerous articles on Indian history and culture. Gaṅgānāth Jhā said of him, "He, of all people, has been the real father of Oriental Research in North India." He died on 17.12.1931.

HARAU VATISH, the Kandahar region of Afghanistan. It is the same as Arachosia (q.v.) of the Greeks. The name Harauvatish occurs in the Behistun Column (No.1) Inscription, and Persepolis Inscription (E) of Darius (c 522-486 BC).

Harauvatish is Sanskritized as Sarasvatī.

HĀRĀVALĪ, a lexicon in 278 verses by Puruṣottamadeva. (c. AD 1100). It is in two parts giving the synonymous and homonymous words not in common use. Some of these words are from Buddhist texts.

HARAVIJAYA, a long epic in fifty cantos, narrating the story of Śiva killing the demon Andhaka. Its author was Ratnākara who is mentioned in the *Rājatarāṅgiṇī* (V,34) as one who attained celebrity in the reign of Avantivarman (855-883).

HAR GOVIND DEVA, the sixth Guru (1606-45) of the Sikhs, succeeded his father Guru Arjan Deva after the latter had been executed under orders of Jahangir. He was a religious teacher as well as a military organizer. He defeated the Mughal army at Sangram near Amritsar in 1628. Later, he had to seek refuge in the Kashmir hills where he died in 1645.

HARĪ, a name of Viṣṇu. The epithet is occasionally used of other gods, e.g. Indra, Śiva, Yama, also. The etymology of the word is not clear. Ordinarily, it is understood in the sense of "Remover of Sorrow".

HARIBHADRA, a prolific writer on Jaina philosophy and mythology was born in Citrakūṭa (modern Chitorgarh) in Rajasthan, in the 8th century. He was a learned Brāhmaṇa, but is said to have embraced Jainism, when he found that the knowledge of the Jaina nun Yākinī was more profound than his. He called himself her spiritual son. Tradition ascribes to Haribhadra as many as 1,444 works. Eighty eight of his works have actually been found. He wrote both in Sanskrit and Prakrit. Among his Sanskrit commentaries are those on the *Āvaśyaka-sūtra* and the *Daśavaikālika*.

HARIBHAKTI-VILĀSA, is the authoritative work on the rites and practices of the Gauḍīya Vaiṣṇavas. It was compiled by Gopāla Bhaṭṭa in the 16th century.

Both Jīva Gosvāmin and Kṛṣṇadāsa Kavirāja mention that Sanātana Gosvāmin compiled a work with the same name. Sanātana's work is not extant.

HARICANDRA, author of *Dharmaśarmābhyudaya*, the story of Dharmanātha, the 15th *tīrthaṅkara*, lived in the 10th century or later. He was perhaps the same Haricandra who wrote the *Jivandhara-Campū*.

HARIDĀSA, almost a legendary figure, was a great musician at the time of Akbar (1556-1605). Tansen who was the chief musician in Akbar's court considered Haridāsa as his *guru*. He was a saintly person and was generally known as Svāmī Haridāsa. He lived in Vrindāban and belonged to the Nimbārka *sampradāya* of Vaiṣṇavas. Some songs said to have been composed by Haridāsa are still extant.

Haridrā-rāga Jātaka. This is the 435th story of the *Jātaka*. The story is in continuation of the story of the Culla-Nārada Jātaka (q.v.).

When the girl there found that the boy would not go away with her so easily, she thought of some other means. So, when his father was away, she told him that there was nothing much in remaining pure in a forest. The real thing was to remain pure in the city where there were so many attractions. The boy thought that there was something in what she said. When his father came back he repeated to him what the girl had told

him, and said that he was leaving for the city, and would his father give him some good advice? The father gave him good advice. The boy thought that he would not find such a learned man as his father in the city. So he decided to stay on with his father.

HARIHARA I, founder of the city and kingdom of Vijayanagara. He ruled from 1336 to 1354-55.

The traditional account of the foundation of Vijayanagara is that five sons of Sangamma, of whom Harihara and Bukka were the most eminent, laid the foundation of the city and kingdom of Vijayanagara, on the southern bank of the Tungabhadra facing the fortress of Anegundi on the northern bank. They got inspiration for their enterprise from the celebrated Brahmana scholar of the day, Mādhava Vidyāraṇya, and his brother Sāyana, the famous commentator of the Vedas.

During the time of Harihara I and Bukka I, the Vijayanagara kingdom brought under its influence many principalities and divisions, but the brothers did not assume full imperial titles.

HARIHARA II (1377-1406), the third king of Vijayanagara, was the son and successor of Bukka I. He extended the authority of Vijayanagara over the whole of South India upto Kāñci and Tiruchchirāppalli.

Hari-Hara (mūrti), "representation of Hari and Hara", a syncretistic icon. The left half of this type of image has the attributes of Viṣṇu (Hari), and the right half those of Śiva (Hara).

HARIMANDIR, also known as the Golden Temple or the Darbār Sāhib, is the main Gurudwārā or the temple of worship of the Sikhs. It was built by Guru Arjan Deva in 1604, but later it had to be rebuilt several times after being destroyed by the Afghan invaders. The present temple in marble and copper overlaid with gold foil was built during the reign of Mahārāja Ranjit Singh (1801-39).

HARINĀMĀMṚTA VYĀKARAṆA, a grammar by Jiva Gosvāmin. In the definitions and illustrations, the author uses terms relating to the Vrindāban period of the life of Kṛṣṇa, or the names of Viṣṇu and gods connected with him. The purpose

of writing it according to the author was that the *Vaiṣṇavas* might have the joy of uttering Kṛṣṇa's name while learning the rules of grammar.

HARINĀTHA, author of *Smṛti-sāra*, a law digest. It is a comprehensive work. Harinātha quotes as many as sixty seven authorities. At the end of his work Harinātha wrote that he was a *Mahāmahopādhyāya*. Kane in his *History of Dharmaśāstra* (Vol.I, pp. 775-77) conjectures that Harinātha belonged to Mithilā, and that he lived in the 14th century.

HARIPUNJAYA, an ancient Mon kingdom of north-western Thailand. It was established in the mid-seventh century as a colony of the kingdom of Dvaravati, but soon became independent. Haripunjaya developed an advanced civilization. Its principal religion was Theravāda Buddhism. For 600 years Haripunjaya maintained its independence against Thai, Khmer, and Dvaravati attacks. Ultimately it was conquered by the Thais in 1292; but it became the teacher of its conquerors in writing, scholarship and art forms.

HARIŚCANDRA. There are various legends about king Hariścandra.

These probably relate to different persons of the same name. The earliest of the legends is in the *Aitareya Brāhmaṇa* (VII, ch.3). Hariścandra, a king of the Ikṣvāku dynasty, prayed to Varuṇa, that if he got a son he would sacrifice him to Varuṇa. He did not carry out his promise when he got a son. Varuṇa made him ill. Hariścandra then bought Śunaḥśepha, son of Ajigarta for the sacrifice. Śunaḥśepha prayed to Varuṇa. He was released and adopted by the sage Viśvāmitra as his son.

According to the *Mārkaṇḍeya Purāṇa* (Chs. 7 & 8) king Hariścandra was son of Trisāṅku. The names of his wife and son were Śaibyā and Rohitāśva. In order to please sage Viśvāmitra who was annoyed with him, Hariścandra gifted to the sage his kingdom with all its wealth. He even sold his wife, son and himself and gave to the sage the sale value. The gods were pleased at this. They appeared before him and gave him the right of living in heaven with all his subjects.

The legend is further carried on to say that when Hariścandra arrived in heaven with all his subjects, Viṣṇu told Nārada to

ask Hariścandra to narrate his merits, and this led to his fall from heaven. As he was falling he repented and was forgiven. His downward course was arrested. He and his subjects now live in an aerial city known as Hariścandra-pura or Śaumbhapura.

HARIṢEṆA (1), author of the Allahabad Inscription (q.v.) in honour of Samudragupta. He states (in 32nd line) that he was the son of Dhruvabhūti who was a *Khādyatāpākika* (?) and *Mahādaṇḍanāyaka* (senior military officer). He himself was *Sāndhivigrahika* (minister for peace and war), *Kumarāmātya* (an executive officer of the same rank as a brother or son of the king), and *Mahādaṇḍanāyaka*. The Inscription shows that Hariṣeṇa had considerable poetic talent.

HARIṢEṆA (2), a king of the Vākātaka dynasty. His capital was at Vatsagulma and he was one of the most powerful rulers of the second half of the fifth century. However, the dynasty fell shortly after him.

Cave shrines in caves Nos XVI and XVII in Ajanta were the pious gifts of a minister and a feudatory respectively of Hariṣeṇa.

HARISINHA, a ruler of the Karṇātaka dynasty of Mithilā. He conquered Nepal in 1324, and ruled over the valley from his (new) capital at Bhatgaon. The chiefs of Nepal ruled their territory as vassals of Harisinha's successors for nearly a hundred years.

HĀRĪTA (1), name of a sage. He was one of the *ṛṣis* who came and surrounded Bhīṣma when he lay dying on the bed of arrows in the battlefield (*Mahābhārata*, XII, ch. 47).

HĀRĪTA (2), author of an ancient *Dharma-sūtra*. His original work is not found, but several ancient *Dharma-sūtra* writers, such as Baudhāyana, Āpastamba, etc., quote him as authority. He is extensively quoted by later writers on law also. It is possible that there were more than one Hārītas.

Hārīta Jātaka. This is the 431st story of the *Jātaka*.

In former times when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born in a rich family. When his parents died,

he gave up all his wealth and became an ascetic in the Himālaya. Once he had come down to Vārāṇasī to collect salt and other necessities. The king, seeing his pious nature invited him to stay in his garden. Bodhisattva used to take his meals in the palace. Twelve years passed in this manner. Once the king had to go away to a distant province to suppress a rebellion. He asked the queen to look after Bodhisattva. She served Bodhisattva's meals herself. One day Bodhisattva was late. The queen while waiting for him fell asleep. When he came, she got up hurriedly, and her clothes slipped down. Seeing her beauty Bodhisattva could not restrain himself, and he satisfied his lust. From that day onwards, they used to meet secretly for this evil purpose. The people came to know of this, and reported the matter to the king when he returned. The king would not believe these reports. So he asked Bodhisattva himself. Bodhisattva remembering that untruth was the greatest of sins confessed and left for his forest abode at once.

Haritamāta Jātaka. This is the 239th story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as a blue frog. People used to place nets made of cane in the river for catching fish. Once, a large number of fish had entered the net. Seeing this a snake entered the net to eat the fish. A number of them attacked the snake, and injured him all over the body.

The snake slipped out of the net, and seeing the frog asked him, "Do you think my friend that the fish have done well by biting me so savagely?" The frog said that in his opinion the fish had done well, and the snake would have done the same to the fish if he had found them in his territory. Meanwhile some fish came out of the net and seeing the snake in such a weak condition killed him.

HARITĪ, a *rākṣasī*, who devoured children. The Buddha hid the youngest of her 500 children under his begging bowl, thus making her realize the sorrow she was causing other parents. She became a nun and protectress of children.

In Japan, where she is known as Kishimōjin she is regarded as the special guardian of children and of women in childbirth. Numerous temples are consecrated to her.

HĀRĪTĪPUTRA, an epithet used by the Cūṭus of Banavāsi who were successors of the Sātavāhanas.

This epithet was also used by the Cālukyas of Bādāmi. According to their inscriptions, their name Cālukya is from the tradition that they were born in the interior of the *culka* (i.e., *culuka*, "water-pot" or "hand hollowed to hold water") of the sage Hārīti-Pañcaśikha when he was pouring libation to the gods.

HARIVANŚA, "the genealogy of Hari (i.e., Kṛṣṇa)", is considered a *khila* or appendix to the *Mahābhārata*. It is said to have been recited in the same manner as the *Mahābhārata*, by Vaiśampāyana to Janmejaya, but in this case it is the story of the Vṛṣṇis and the Andhakas, the families to which Kṛṣṇa belonged. However, the title of the book is fully applicable only to the first out of the three sections in which the book is divided. This section is called the *Harivaṇśaparvan*. It starts with the creation of the world and ends with the genealogy of Kṛṣṇa upto Vasudeva, his father.

The second section of the *Harivaṇśa* entitled *Viṣṇuparvan* deals almost exclusively with Kṛṣṇa. All the stories of his birth and childhood are narrated in detail. This section also gives the story of Kṛṣṇa's marriage to Rukmiṇī, and stories of Pradyumna, Kṛṣṇa's son.

The third section called *Bhaviṣyaparvan* is a loose collection of *Purāṇa* texts including stories of Viṣṇu's incarnations as boar, man-lion and dwarf.

The *Harivaṇśa*, though called an appendix, is a large work. It contains 16,374 verses (*ślokas*). It is thus longer than the *Iliad* and the *Odyssey* put together.

HAR KISHAN DEV, was the eighth *Guru* (1661–1664) of the Sikhs.

Harmikā, a railed balcony surmounting the dome of a *stūpa*. A *harmikā* can be seen on the Great Stūpa at Sanchi.

HAR RAI, was the seventh *Guru* (1645–61) of the Sikhs.

HARṢA-CARITA, "Life of Harṣa", is the work of Bāṇabhaṭṭa, his court poet. It begins with the reign of Prabhākara-vardhana,

the king of Sthānviśvara, and father of Harṣa. After his death he was succeeded by his eldest son Rājyavardhana, who went at once to rescue his sister Rājyaśrī who had been imprisoned and whose husband, the king of the Kanauj territory had been killed by the king of Mālava. Before Rājyavardhana could rescue his sister he was treacherously killed by Śaśāṅka, the king of Gauḍa. On hearing this Harṣa ascended the throne and started for Kanauj to rescue his sister and avenge the death of his brother. Harṣa could find out his sister, but Bāṇabhaṭṭa's story ends here abruptly. So we do not know whether he could avenge the murder of his brother.

Harṣa-kāla, "the era of Harṣa", counting from the date of Harṣa's accession, was probably in use even long after his death. Inscriptions bearing date as late as 298, and one of the year 563 (or 562) have been referred to this date. Although in not a single instance has the era been expressly associated with the name of Harṣa, its existence is inferred from certain remarks of Alberuni. He noted two eras of Harṣa. One of them started in 458 BC. In regard to the other he wrote, "I have read in the Kāśmirian calendar that Śrī Harṣa was 664 years later than Vikramāditya". (Sachau's Translation, Vol. II, p. 5). This would give the date of Harṣa's accession as AD 606. Most scholars accept this date, though there is no reliable evidence in support of this view or the belief that an era was actually started from Harṣa's accession.

HARṢA-VARDHANA, king of Sthānviśvara, modern Thāneswar, and later of Kanauj. According to Bāṇabhaṭṭa's *Harṣa-carita*, his elder brother king Rājyavardhana was treacherously killed by Śaśāṅka, king of Gauḍa (in perhaps AD 606). Harṣa then ascended the throne. He vowed to avenge his brother's murder. It is not known whether he could do so. Later, probably in about 612, he assumed the sovereignty of Kanauj. Grahavarman, ruler of Kanauj, and Harṣa's sister's husband, had been killed earlier by the king of Mālava.

Hüen Tsang who was in India between 630 and 644 met Harṣa. He describes Harṣa and his two predecessors as rulers of Kanauj, but does not refer to them in any way in his account of the kingdom of Thāneswar.

Harṣa had undertaken a number of military campaigns, and was, near the end of his reign, master of a large part of northern India including the areas covered by Uttar Pradesh, Bihar, Bengal and Orissa.

Hiuen Tsang describes the great ceremony which Harṣa performed every five years at Prayāga at the confluence of the Gaṅgā and Yamunā, when in one day he distributed the accumulated wealth of five years. It would appear from Hiuen Tsang's description that Harṣa was an ardent Buddhist. On the other hand it appears from the epigraphic records of Harṣa that he was a devoted Śaiva.

Harṣa patronized literary men such as Bāṇabhaṭṭa, Mayūra, and others. He himself was the author of dramatic plays *Ratnāvali*, *Priyadarśikā* and *Nāgānanda*.

Harṣa died in c. AD 646.

HARYAŚVA, a king of Ayodhyā. He had no son. Gālava offered him Mādhavī for getting a son. In return he wanted 200 white horses each having one black ear. See Gālava (1). *Mahābhārata*, V, chs. 114-115.

HASTA or **HASTĀ**, "Hand", is the 13th *nakṣatra* (q. v.). The stars comprising this *nakṣatra* are delta, gamma, epsilon, alpha, and beta *Corvi*. A person born in this *nakṣatra* is placed in the *Devagaṇa*. The influence of Hasta is benefic. See also *gaṇa* (1).

HASTĀMALAKA, a philosophical poem in 12 to 14 stanzas. It is attributed to Śaṅkarācārya. Its basic idea is contained in the refrain: "I am the self (*ātman*) in the form of eternal real perception", and particularly in the second stanza, "I am neither a man nor a god nor a *yakṣa*; neither a Brāhmaṇa, nor a Kṣatriya, nor a Vaiśya, nor a Śūdra, neither a student of the Vedas, nor a house-holder, nor a resident of a forest, nor a monk; I am my own knowledge."

Hasti Jātaka. This is the 30th story of the *Jātakamālā*.

Bodhisattva was once a large elephant. He used to live in a remote forest where there were hills and lakes. The area was surrounded by vast arid zones. Once he heard some noise coming from some place outside the forest. He went there and

found about 700 people nearly dying of hunger and thirst. They said that they were originally 1,000 persons but some having died only 700 now remained. They had been banished by the king and sent to that arid area. They asked the elephant for food and water. The elephant told them that by proceeding a short distance they would find a lake, and very near it they would find a dead elephant which they could eat. So saying Bodhisattva went quickly by a round about way, climbed a hill near the lake and jumped from there to his death. The people after quenching their thirst saw the dead elephant and recognized at once the body of their guide. They thanked him, ate the carcass, and then proceeded to cross the wilderness.

The story is not found in the *Jātaka*, but is found in the *Avadānakalpalatā* (96, 9-15).

HASTINĀPURA, in the Gaṅgā Valley, was the capital city of the Kauravas. It was founded by one of their ancestors Hastin (*Mahābhārata*, I, ch. 95). Yudhiṣṭhira who was the ruler of Hastināpura, after the battle of Mahābhārata, handed over the kingdom to Arjuna's grandson Parikṣit. During the reign of Nicaknu, son of Adhisimakṣṇa, great-great-grandson of Parikṣit the city was devastated by the flood in the Gaṅgā. Nicaknu then shifted his capital to Kauśāmbī, (*Viṣṇupurāṇa*. IV, ch. 21).

The site of Hastināpura is about 90 kilometres north-east of Delhi. It was excavated by the Archaeological Survey of India in 1949. It was found that the earliest inhabitants here used ochre coloured pottery, in association with copper utensils. The succeeding period is that of painted grey ware (P.G.W.). The city may have been abandoned as a result of a rise in the level of the Gaṅgā, (and the inhabitants may have moved to Kauśāmbī). After a certain time Hastināpura was reoccupied; possibly dating from this period of reoccupation are many relics, including fired or sun-dried bricks walls, northern black polished ware (N. B. P.), copper and iron utensils, as well as clay figurines and die stamped coins. Evidences of conflagration, probably occurring about the third century BC, have been found; this would explain another desertion of the site, which was inhabited again after the lapse of about a century. (*Ancient India*, X-XI, 1955, pp. 5-151)

Hastinī, the fourth of the four classes into which women are placed according to their bodily and mental qualities. A *Hastinī* is of large build, and is plump all over. Her gait is unlovely and flatfooted. She loves violent love-making. She is coarse and bad tempered, but also loyal, affectionate and kind. This classification is according to the medieval texts on erotics. See *Citrinī*.

Hastinī is also a class of women according to the *Kāmasūtra*, the ancient text on erotics, but there the classification is according to the size of the sexual organ only. See *Aśva* (2).

Hastipāla Jātaka, This is the 509th story of the *Jātaka*.

In former times a king named Esukārī ruled over Vārāṇasī. He and his priest were friends from their childhood. Both of them were childless. The king told the priest that if the latter had a son he would make him the crown prince, and if he himself had a son he would be the heir to the wealth of the priest.

One day the priest saw a woman with seven sons. The woman told the priest that she had got the sons by praying to the god of a tree. The priest went to that tree and told the tree god that if the god did not promise the king a son within seven days, he would cut off the tree. The priest repeated the threat to the tree every day, and on the evening of the sixth day told the tree that he would cut off the tree on the next day. At night the tree god went to Śakra, and told him of his predicament. Śakra told four brothers who were nearing the end of their term in heaven to go and take birth as the sons of the king of Vārāṇasī. The brothers agreed, but said that they would be born as the sons of the priest. Also, they would become ascetics on coming of age. The tree god informed the priest that instead of the king he himself would get not one but four sons, but then they would become ascetics when they grew up. The priest got four sons whom he named Hastipāla, Aśvapāla, Gopāla, and Ajapāla respectively. In spite of all the attempts of the king and the priest, they became ascetics when they grew up. The priest and his wife thought over this matter and decided to follow their sons. Shortly, the king and all the people of Vārāṇasī following Hastipāla and his brothers became ascetics.

HASTYĀYURVEDA, "Treatment of elephants", is a work ascribed to Pālakāpya. The existing text is a large treatise describing the medical treatment of elephants, and also about their food and drinks, their stalls, etc. It is composed in the form of a dialogue between king Romapāda of Aṅga and the sage Pālakāpya.

Hāsyā, "comic" is a *rasa* (q. v.) or a sentiment in poetics. The permanent emotion *hāsa* (mirth) is its essence. Mirth is caused by one's own or another's strange actions, words, or attire. The development of this is declared to be *hāsyā* ("comic sentiment"). *Daśarūpa*, IV, 82.

HĀSYĀRŪPA, a drama of the *prahasana* (farce) type by Jagadīśvara.

Haṭha Yoga, consists of certain mechanical devices or exercises of physical character. The essence of this *yoga* lies in the conquest of *vāyu*, particularly of *prāṇa* and *apāna* (qq.v.). It is believed that *Haṭha-yoga* was introduced in the country by Matsyendra-nātha and Gorakṣanātha, the founders of the Nātha-pantha. They thought that this *yoga* was suitable for the average man. The ancient *Rāja-yoga* required mental concentration beyond his power. A basic text on *Haṭha-yoga* is the *Haṭha-yoga-pradīpikā* ("Light on the *Haṭha-yoga*; c. 15th century).

Hāthigumphā Inscriptions. These Inscriptions are on the Hāthigumphā cave which is one (Cave 14) of the 18 caves at Udayagiri, about six kilometers to the west of the Bhubaneswar Railway Station in Orissa. The Inscriptions are by king Khāravela (q.v.) and give details of his conquests and of the public works constructed by him.

The upper story of Cave 9, known as Svargapuri was, according to an inscription there, donated by the chief queen of Khāravela to the Śramaṇas (presumably Jaina monks) for receiving the favour of Arhat.

HAUER, Jacob Wilhelm was born on 4.4.1881 in Germany. He was Professor at the Marburg and Tübingen Universities. He died on 18 12 1962 in Tübingen. Among his works are ; *Das Lan-*

kāvatāra-Sūtra und das Sāṅkhya, 1917; *Glaubengesichte der Indo-German*, 1937; *Der Yoga*; etc.

HAUM, a *bijamantra* representing Śiva.

HAVELL, Ernest Binfield was born in 1861. He was educated at the Royal College of Arts. He was, for six years from 1886, Principal of the Madras Art School. From 1896 to 1901 he was Principal at the Government School of Art in Calcutta. He and Abanindranath Tagore became friends, and on his request Tagore accepted the Vice-Principalship of the School. Havell and Tagore tried to revive the Indian tradition of painting. Havell's works include *Indian Architecture*, (1913); *Indian Sculpture and Painting*, (1908); etc. He died in 1934.

HAYAGRĪVA, "the horse headed one", a form of Viṣṇu. Viṣṇu took this form to kill Madhu and Kaiṭabha (q.v.), the two demons. In Tibetan Buddhism, Hayagrīva is a Dharmapāla (q. v.). In China and Japan the "horse-headed one" is encountered as one of the fierce aspects of Bodhisattva Avalokiteśvara, whose special assignment is in the realm of animals.

HAYAM WURUK, king of Java (1350-89). His reign is remembered in the archipelago as the most glorious period in the history of Java. The rulers of Bali, Sumatra, and Borneo acknowledged his overlordship. Prapanca in his *Nāgarakertāgama* gives a contemporary account of his reign. "The Prince was not for long in the royal residence", and much of the poem is an account of the royal progress through the kingdom.

HAYA-ŚIRAS, "Horse-head"; see Aurva.

HELIODOROS. an ambassador of Antialkidas (2nd century BC) to the court of the king of Vidiśā. He erected a pillar in Besnagar and inscribed on it the following lines :

"This *Garuḍa-dhvaḥ* (Garuḍa-pillar) of Vāsudeva, god of gods, was erected by *Bhāgavata* Heliodoros. (He), son of Dion, is an ambassador of the *Yavana* king Antialkidas of Takṣaśilā to the court of king Kāśiputra Bhāgabhadra in the fourteenth year of his (i.e., latter's) reign. Three immortal steps if taken properly lead to heaven : *dama* (self restraint), *tyāga* (generosity) and *apramāda* (vigilance)."

HEMACANDRA, poet, 'commentator, philosopher and scholar was born at Dhandhuka, about 100 kilometers south-west of Ahmedabad, in 1089. His parents were Cāciga and Pāhīni. They were Vania by caste. He was named Cāṅgadeva. The name Hemacandra was given to him at the age of 21 when he became a Sūri, the title given to a learned man. His mother gave him away when he was a boy to a Jaina ācārya to be brought up as a monk. Hemacandra grew up to become one of the greatest polymaths of this country. He was known as *Kalikāla Sarvajña*, the Omniscient of the Kali Age.

Hemacandra was a friend of kings of Gujrat Siddharāja Jaysiṅha (1094-1143) and his successor Kumārapāla (1144-72). Hemacandra died in 1172.

He was a prolific writer. Traditionally the number of his works was *trikoṭi*, 30 million. Some of his important works are *Triṣaṣṭi-śālākāpuruṣa-carita*, a work on mythology and history; *Śabdānuśāsana*, also called *Haima-vyākaraṇa*, a grammar; four dictionaries, viz., *Anekārtha-saṅgraha*, *Abhidhāna-cintāmaṇi*, *Nighaṇṭu*, and *Deśināmamālā*; two works on poetics and prosody viz., *Kavyānuśāsana* and *Chandonuśāsana*; etc. He wrote a long poem called *Kumārapāla-carita*, and also books on Jaina philosophy and religion.

HEMADPANT, a great patron of temple architecture is almost a legendary figure. He is generally identified as a minister of Rāmacandra, the last king of Deccan. Hemadpant may thus be the same as Hemādri (q.v.). A large number of late 13th century and early 14th century temples all over Deccan is referred to as in the Hemadpanti style.

HEMĀDRI, a famous and learned writer of Deccan. He is particularly known for his voluminous work the *Caturvarga-cintāmaṇi*, a *smṛti* digest. Apart from several other works, he has written *Āyurveda-rasāyana*, a commentary on the *Aṣṭāṅga-hṛdaya*. Hemādri was a minister of Mahādeva (c. 1260-c. 1271) the Yādava king of Devagiri, and perhaps also of his successor Rāmacandra. Hemādri may thus be the same as Hemadpant (q.v.), the innovator of a style of temple architecture.

HEMAKŪṬA, a mountain north of Himālaya, and bordering on

Kimpuruṣavarṣa. "See here this Hemakūṭa mountain, where the Kimpuruṣas roam about."—*Śakuntalā*, VII, 8–9.

HEMAVIJAYA, author of *Kathā-ratnākara* (AD 1600), a collection of tales.

HERAMBA, a form of Gaṇeśa, popular in Nepal, but also worshipped in South India. In one representation at Paśupatinātha in Katmandu, Heramba has five faces and rides a lion. The four faces are on four sides, with the fifth on top. One of the hands in *Abhaya-mudrā*, eight hold various weapons, and the tenth has a *modaka*, a kind of sweet meat.

HERAS, Henry (1888-1955) belonged to the Society of Jesus. He came out to India at the age of 32, and lived the rest of his life here. Heras worked mostly on Medieval India and the Proto-History of India. In 1926 he founded the Indian Historical Research Institute, now known as Heras Institute of Indian History and Culture. Heras wrote 17 books and about 300 papers on Indian History and Culture. Some of his works are *Beginning of Vijayanagara History* (1929); *Studies in Proto-Indo-Mediterranean Culture*, Vol. 1 (1953); etc.

HERAS INSTITUTE OF INDIAN HISTORY AND CULTURE, St. Xavier's College, Bombay is an Institute for Postgraduate research and publication. The Institution was founded in 1926 by Henry Heras, S.J. who named it Indian Historical Research Institute. The name was changed to the present one in 1964 a few years after his death. The Institute publishes a half-yearly journal *Indica* since 1964.

HERTEL, Johannes (b. 13.3.1872 in Zwickau, Germany; d. 27.10.1955 Leipzig), was Professor of Sanskrit at Jena and later in Leipzig. His works include *Vert an des Hitopadesa*, 1894; *Indische Geschichte*, 1903; *Tantrākhyāṭka*, 1910; etc.

HERUKA, an important Mahāyāna god. He is an emanation of Akṣobhya. He is regarded as a personification of *karuṇā* ("compassion"), but his representation is fierce. His images are in the dancing pose, a corpse below him, emblems like *vajra* and skulls round his hands, and a garland of

skulls round his neck. The name of his chief consort is Vajra-varāhī. In his Tāntrika form he is known as Hevajra.

Hetvabhāsa, “seeming *hetu*”, fallacy of the middle term. *Hetu* or *liṅga* or mark is the middle term in an inference. See *Anumāna* (1).

The *Nyāya Sūtras* enumerate five fallacies of the *hetu* (“middle”). These are : *savyabhicāra* (erratic), *viruddha* (contradictory), *prakaraṇasama* (tautology), *sādhyasama* (unproved reason), and *kālātṭa* (inopportune). An example, for instance, of *sādhyasama* is “Shadow is a substance because it has motion”; but it remains to be proved whether shadows have motion or not.

Many other fallacies have been counted by later logicians; “but Nyāya rightly considers that fallacies of the middle, if avoided, will completely safeguard inference and that these (other fallacies) are mere repetitions.” (S.N. Dasgupta. *A History of Indian Philosophy*, Vol. I, p. 362).

HEVAJRA, name of a Tāntrika *bodhisattva*. He is an emanation of Akṣobhya. He is the Tāntrika form of Heruka. Hevajra is represented dancing, and as such may be considered the Buddhist counterpart of Hindu Śiva Natarāja.

HEVAJRA TANTRA, an important Buddhist Tāntrika work. It existed in the present form towards the end of the eighth century. The *Hevajra-tantra* describes the manner of practising the *yoga* of Hevajra or Heruka, so that one may attain *siddhi* and be resplendent in perfect knowledge,

This scripture helped to bring about the conversion of the Mongol emperor Kublai Khan (1215–94).

HIDIMBA, a *rākṣasī*, who lived with her brother Hiḍimba in a forest through which the Pāṇḍavas were passing. Hiḍimba sent her to kill the Pāṇḍavas for his food, but she fell in love with Bhīma. Bhīma killed Hiḍimba, and married Hiḍimba when Yudhiṣṭhira instructed him to do so. The son born of this marriage was Ghaṭotkaca. *Mahābhārata*, I, chs. 152–155.

HILLEBRANDT, Alfred was born on 15.3.1853 in Breslau, Germany. He was Professor of Sanskrit first at Breslau and then at Bonn Universities. He died on 18.10.1927. Among his works

are : *Vedische Mythologie*, 3 Vols., 1891–1902; *Die Gotter der Rigveda*, 1894; *Sāṅkhāyana Śrautasūtra*, 3 Vols., 1888–1897; etc.

Hinayāna, “Small means of salvation”, the name given to the older and conservative group by the Mahāyāna (“great means of salvation”) school. What was meant by the comparison was that Hinayāna schools set forth a way of reaching salvation that had only a limited appeal; it was not universalist in intention and scope as the Mahāyāna claimed to be. The Mahāyāna was universal in the sense that it emphasized both the virtue of compassion and wisdom, while Hinayāna school was characterized by its emphasis on wisdom.

The older school had divided into 18 Schools, Puggalavādins, Vibhajjavādins, Sarvāstivādins, Theravādins, etc. Only the Theravādins have survived to the present day. Theravāda Buddhism has spread from Sri Lanka to Burma, Thailand, Kampuchea and Laos. In these four countries about 90% of population are Buddhist, while in Sri Lanka itself about 60% people are Buddhists.

Hindu, There is no agreed definition of the terms Hindu or Hinduism. The terms do not occur in the religious books of the people who are called Hindus. In ancient days foreigners called the people of this country Hindus. The term appears for the first time as ‘Hidu’ in the Naqsh-i-Rustam Inscription of the Persian Emperor Darius (522–486 BC). Xerxes (486–465 BC) also used the same term in his Persepolis Inscription. They used it for the country east and west of the Indus. The Greeks used the term ‘Indoi’ for the people of the same region.

Some attempt was made to define a Hindu when the Hindu Civil Law was codified in 1955. The Act applied to any person domiciled in the country and who was a Hindu by religion in any of its forms or developments. It was specifically mentioned that Viraśaivas, Liṅgāyats, and followers of the Brāhmo, Prāṛthana and Ārya Samāj were also Hindus. The Act applied to Buddhists, Jainas and Sikhs also, but did not say that the followers of these religions were Hindus.

HINGLĀJ, a place of pilgrimage in Buluchistan. In the *Piṭhanirṇaya*, the place is mentioned as Hiṅgulā or Hingulāṭa. It is one of

the *plīhas*, or seats of the goddess, of the *Śakti* worshippers. Devi's *brahmarandhra* is said to have fallen here. The name of the goddess is Koṭṭarī, and the name of the corresponding Bhairava is Bhimalocana.

Hinglāj is situated in 25° 30" N. and 65° 31" E., below the peak of the same name on the banks of the Hingol river in the former Las Bela State. The shrine lies in a verdant basin and consists of a low castellated mud edifice in a natural cavity. A flight of steps leads to a deeper semi-circular cleft through which pilgrims creep on all fours. The goddess is a tomb-shaped stone. Hinglāj is a place of pilgrimage for Muslims also who know the goddess as Nānī.

HIRAṆYAGARBHA, "Golden egg" was at first the only thing existent, according to the *Rgveda* (X, 121.1). Hiraṇyagarbha was the creator of everything else.

Hiraṇyagarbha is one of the 1,000 names of Viṣṇu listed in the *Mahābhārata* (XIII, ch. 149).

HIRAṆYAKAŚIPU, a king of the *daityas*. He tried to dissuade his son Prahlāda from being a devotee of Viṣṇu whom he hated. When he failed in his efforts, he tried to kill Prahlāda, but Viṣṇu saved him every time. Ultimately with Viṣṇu's grace Hiraṇyakaśipu started loving his son, and when later Viṣṇu killed him in his Nṛsiṃha ("man-lion") incarnation Prahlāda succeeded him as the king of the *daityas*, (*Viṣṇupurāṇa*, I, 15).

According to the *Bhāgavata purāṇa*, 7th skandha, Hiraṇyakaśipu was not reconciled with Prahlāda. He told his son that if Viṣṇu was everywhere he should be in one of the pillars in the palace also. He then broke the pillar. Viṣṇu in his man-lion form was sitting inside. He killed Hiraṇyakaśipu, thus fulfilling Brahma's boon to him that he would not be killed by a man or an animal or a created being.

HIRAṆYAKṢA, a *daitya*, brother of Hiraṇyakaśipu (*Viṣṇu-purāṇa*, I, 15). Viṣṇu killed him in his Varāha incarnation (*Mahābhārata*, XIII, ch. 126).

HIRAṆYAVĀHU, another name of the river Śona, according to the *Amarakośa*. The Greeks wrote the name as Erannoboas. "The greatest city in India is that which is called Palimbothra (i.e.,

Pāṭaliputra), in the dominion of the Prasians, where the streams of the Erannoboas and the Ganges unite,—the Ganges being the greatest of all rivers and the Erannoboas being perhaps the third largest of Indian rivers, though greater than the greatest rivers elsewhere.” (Arrian, *Indica*, X)

HĪRA VIJAYA SŪRI, a learned Jaina teacher of Gujarat, in the 16th century. Abul Fazl has given in his *Āin-i-Akbarī*, a list of 140 learned men of his time. He placed them in five classes according to their learning. The first class which contained 21 names had the names of nine non-Muslims. Hira Vijaya Sūri was one of them. On the invitation of the emperor Akbar, he had gone to Fatehpur Sikri to expound the principles of the Jaina religion to him.

HIRIYANNA, M. was born in Mysore on 7.5.1871. He passed his M.A. from the Christian College, Madras, and joined the Educational Service of the Mysore State. From 1918 to 1927 when he retired he was Professor of Sanskrit at the Maharaja's College, Mysore. His works include the English translation of Sadānanda's *Vedāntasāra*, critical edition of *Naiṣkarmasiddhi*, critical edition of *Iṣṭasiddhi*, *Outline of Indian Philosophy*, *Essentials of Indian Philosophy*, etc. He died on 19.9.1950.

HITOPADEŚA, “Salutary Instructions”, a collection of fables and tales in prose and verse. The compilation is ascribed to a certain Nārāyaṇa (11th or 12th century) of Bengal. Twenty-five of the stories in *Hitopadeśa* are derived from the *Pañcatantra*, and seventeen are from some other collection. The stories are divided in four chapters. There are numerous educative sentences throughout the work. These include a large number of gnomic verses from the *Kāmandakīya Nītisāra*.

HIUEN TSANG, born in AD 596 was the greatest Chinese pilgrim to India and one of the most important figures in Chinese Buddhism. He was ordained at the age of 13 and left for India in 629 by the Central Asian route. He entered India through Afghanistan in 630. He was in India for 14 years. During this period he travelled all over the country. In 644 he left India and arrived back in China in 645, and was received at the capital Ch'ang-an in triumph. He had taken with him

657 Buddhist texts. The rest of his life was spent in translating these works under imperial patronage, and he completed nearly 75 translations, mostly Yogācāra works. He introduced into China the teachings of Vasubandhu and Dharmapāla. His most famous philosophical work is *Ch'eng Wei-Shih lun* ("On the establishment of the doctrine of Consciousness-only"). The *Si-yu-ki* (an account of the journey to the West) is based on the diaries of his travel. (It was translated by S. Beal in 1884.)

Hiuen Tsang travelled all over India from Kashmir to Tamil Nadu and from Assam to Gujarat. Eight of his 14 years in India he spent within the dominions of Harṣavardhana. He studied Yogācāra philosophy under Śīlabhadra in Nālandā where he spent one and a half years. He came back to Nālandā again for eight months after travelling in the east and south. He has left an interesting account of the academic life of the University. In his general account of the people of India he has praised their personal cleanliness and honesty. He noticed that marriages did not take place among near relations; and women might marry only once, and widows did not remarry. Taxes were low. Those who cultivated royal lands paid one sixth of the produce as tax. Hiuen Tsang was impressed with the Indian system of writing and the grammar of Pāṇini

His name is spelt by the modern authors in different ways. Some examples are : Hiouen Thsang (Julien); Hiuen Tsang (Beal, Vincent Smith); Hhuen Kwan (Bunyu Nanjio); Yuen Chwang (Wylie); Yuan Chwang (Watters, Vincent Smith in his later writings); Hsuan-tsang (Encyclopaedia Britannica); and Xuan-Zang in Pin-yin romanization.

The spelling adopted here is the one used in *The History and Culture of the Indian People* published by the Bhāratiya Vidyā Bhavan.

HOERNLE, Augustus Rudolf Frederic, son of Rev. T. C. Hoernle of the Church Missionary Society, was born in Sikandra, near Agra, on 19.10.1841. He was educated at the Universities of Basel and Tübingen. He joined the Church Missionary Society in 1865. In 1870, he was Professor at the Jay Narain's College, Varanasi. He joined the Indian Educational Service in 1881. After retirement, he lived in Oxford where he died on 12.11.1918.

Hoernle wrote a large number of essays on archaeology, epigraphy, etc., in the Journal of the Asiatic Society of Bengal and the Indian Antiquary. Among his books are: *Studies in the Medicine of Ancient India*, 1909; *Uvagadasāo-Seventh Āṅga of the Jainas*, Ed. and Trans.. 1888 and 1890; *Report on the British Collection of the Central Asian Antiquities*; etc.

HOKKE-SHŪ, "Saddharma-Puṇḍarika sect", another name of the Nichiren (q.v.) sect of Japan.

Holi or Holikā, a festival of gaiety and frolic throughout the country. The manner of observing it varies in different parts, except that a bon fire in the previous evening in present almost everywhere except in Bengai. Swinging of Kṛṣṇa's image on Phālguna (Febuary-March) Fullmoon is done in Bengal, but is not observed in several other parts of the country. Another thing which is common to many parts of India is the sprinkling of friends with coloured water or red power. Holi is mentioned in many ancient texts including the *Kāmasūtra* (I, 4.42). It is called Holākā there; and the commentary *Jayamaṅgalā* explains Holākā as comprising the sprinkling of one other by people on Phālguna Full Moon with coloured water discharged from a horn or the like and throwing perfumed powder.

HOLSTEIN, A. A. Von Stael was born in 1871 in Testama, Estonia. He studied Sanskrit at Bonn and Oxford. He came to India in 1902 in the Russian Diplomatic Service. In 1904 he was Assistant Professor of Sanskrit at St. Petersburg. He was a member of the International Association for Exploration of Central and Eastern Asia. In 1922 he was Professor of Sanskrit at the Peking University. He died in Peking in 1947. His works include the *Gaṇḍīstrotra-gāthā*, a lyrical poem ascribed to Aśvaghōṣa and which Holstein attempted to reconstruct in the Sanskrit original on the basis of the Chinese translation; *Kāśyapa-parivarta*; etc.

Homa, libation of *ghī* (clarified butter) in the sacred fire. It is an important Vedic religious rite (*Śukla Yajurveda*, VIII. 58; *Manusmṛti*, III. 70).

HOPKINS, Edward Washburn (b. 8. 9. 1857 – d. 16. 7. 1932). Educ: A. B. (Columbia, 1878), Ph. D. (Leipzig, 1881). Tutor

in Latin (Columbia 1881-5); Prof. of Greek, Sanskrit, & Comparative Philology (Bryn Mawr College, 1885-95), of Sanskrit Language and Literature & Comparative Philology Yale, (1895-1926 emeritus). Author: *Caste in Ancient India*, 1881; *Manu's Law Book*, 1884; *Religions of India*, 1895; *Legends of India*, 1928; etc.

Horā, "astrology". In later days the term *jyotiṣa* (q. v.) came to include three distinct branches (*skandhas*). These were, first the determination of the motions of planets by calculations called *tantras*; the 2nd called *horā* that dealt with horoscopes (and was also called *Jātaka*); and the 3rd called *śākhā* which dealt with various kinds of divinations. A work embodying the complete presentation of the three branches was called *saṃhitā*.

Horā has two other meanings is astrology, viz., *lagna* (that sign which is rising on the eastern horizon at the particular moment) and half of a *rāśi*.

The word is derived from the Greek 'hora' and was used for the first time by Varāhamihira.

Hosso, the earliest and the most influential Buddhist sect of Japan. It corresponds to Chinese Fa-hsiang (= Dharmalakṣaṇa or Vijñānavāda). It was introduced into Japan by Gyōgi Bosatsu (AD 670-749), who was very friendly with Emperor Shōmu.

HOYSALA, a ruling dynasty of Karnataka from early 12th century to early 14th century. The founder of the dynasty was Śāla, a chieftain under the Cālukya rulers. He is said to have got this position due to the blessings of a Jaina ascetic whom he saved by killing a tiger by his dagger. Bīṭṭiga or Bīṭṭideva (Viṣṇudeva) (c. 1106-c. 1156), a descendant of Śāla was the real founder of the Hoysala power. He assumed the name Viṣṇuvardhana. He conquered a large territory and established his capital at Dvārasamudra. He, however, did not assume independence. This was done by his grandson Ballāla II in 1193. The decline of the Hoysalas started in about 1260. In 1310, the capital was destroyed by the forces of Alaṁdina Khaljī.

HOYSALEŚVARA, a temple of Śiva constructed by the Hoysalas in Dvārasamudra, modern Halebid (q.v.).

HRĀM, a *bijamantra* (q.v.).

Hṛdaya, "heart". Since the Vedic times, *hṛdaya* has been considered the seat of consciousness. A prayer in the Atharva Veda (III, 25.6) says : "Do ye O Mitra-and Varuṇa, take away thinking power (*citta*) from her heart; then, making her powerless, make her (to be) in my control." Suśruta describes the shape of the heart as that of a half open lotus face downward; when the man is awake the lotus is open, when he sleeps the lotus closes its petals. (*Suśrutasaṃhitā*, Śārīra, IV, 32). Caraka agrees that the seat of consciousness is the heart (IV, 7, 10). He says further that the ten *dhamanīs* (ducts) which carry the constituents of the body start from the heart (III, 5.9).

Hṛī Jātaka. This is the 363rd Jātaka. There is no new story in it. It refers to the story of the Akṛtajña Jātaka (q. v.). It is related that when Bodhisattva heard that his servants had ill-treated the servants of the merchant who lived in a distant country, he said that they deserved the treatment.

HRĪM, a *bijamantra*, found in the Tāntrika forms of all the religions of India.

HRṢIKEŚA, "one who is happy, pleasant, and powerful" (*Mahā-bhārata*, V, ch. 69), a name of Kṛṣṇa.

The term is also interpreted as "lord or conqueror of the five sensory organs".

HRŪM, a *bijamantra*. In Jainism it signifies the heart.

Hti, a Burmese term for the finial of a *stūpa*. It is a reliquary placed at the top of a *stūpa*, and covered by one or more *chatras* ("umbrellas").

Hua-yen, a Chinese Buddhist sect founded by Tu-shun, who died about AD 640. According to this sect Buddha Vairocana (= the Sun) represented the *dharmakāya* of all the *buddhas*. It believed that essentially the manifested world was not different from the real *tathatā*. Its two main texts were of the Avataṃsaka class, viz., *Daśabhūmika-sūtra* and the *Gaṇḍa-vyūha*.

HULTZCH, Eugen Julius Theodor, was born on 29.3.1857 in Dresden, Germany. He was educated at the Bonn, Leipzig, and

Hall Universities. From 1887 to 1902 he worked as Epigraphist to the Indian Archaeological Department in Madras. Back home in Germany, he was Professor of Sanskrit at Hall. For a long time Hultzsch was Secretary of the Deutsche Morgenländische Gesellschaft (German Oriental Society). Hultzsch died in 1927. His works include, *Bauddhāyana Dharma-sūtra* (Ed.), (1884); *South Indian Inscriptions*; German translation of Annam Bhatta's *Tarka-Saṅgraha*, (1907), etc.

HUM, a *bijamantra* which protects from anger and demons.

HŪM, a *bijamantra*, representing Śiva. This *bijamantra* is also called *Kūrcabija*.

Hūṃ is an important *bija* in Buddhism. It forms part of the *mantra*, "om maṇi padme hūṃ". Akṣobhya and Vajrasattva originate from it and it is meant to dispel demons.

HUMBOLT, Karl Wilhelm Von. was born in 1767 in Potsdam, Germany. He was the founder of the Berlin University. Humbolt taught himself Sanskrit. As Education Minister to king Frederick Wilhelm III of Prussia, he introduced the teaching of Sanskrit in almost all the Universities of Prussia.

HUMPHREYS, Thomas Christmas, was born in 1901. He belonged to a family of lawyers and was himself a lawyer by profession. Later in life he was made a judge. While still a schoolboy Humphreys converted to Buddhism. In 1924 he became the founding President of the London Buddhist Lodge (later the Buddhist Society), and held this position for more than 50 years. Humphreys wrote about 20 books on Buddhism, including *A Popular Dictionary of Buddhism*. His *Buddhism* sold more than 500,000 copies. Humphreys died on 13.4.1983.

HŪṆA (S), They were a branch of the Ephthalites, or White Huns. One section of the Huns migrated to the Volga Valley. Another section crossed over the Oxus and invaded Iran and Afghanistan. Groups of these latter started invading India during the reign of Skanda Gupta (c. 455-467). In the early sixth century Toramaṇa became the first Hūṇa king in India. He is mentioned in an inscription found as far south as Erān in Madhya Pradesh. His son Mihirakula, according to Hiuen Tsang, was

a cruel man. He particularly disliked the Buddhists. The Gupta rulers, together with Yaśodharman of Mālava, seem to have confronted Mihirakula and forced him back to the north. Ultimately his kingdom was limited to Kashmir and Punjab with the capital at Śākala (Sialkot). Hūṇa power declined after his reign.

HUṢKA, mentioned in the *Rājatarāṅgiṇī* (I, 168) along with Juṣka and Kaniṣka as founders of cities in Kashmir. Huṣka is identified with Kuṣāṇa king Huviṣka, and Huviṣkapura the city founded by him with Ushkur in the Kashmir valley, beyond the Baramulla pass.

HUVIṢKA, a Kuṣāṇa emperor. He succeeded Vāsiṣka who had a short reign and who was a successor of Kaniṣka. Mathurā was a great centre of Kuṣāṇa power during Huviṣka's reign. The empire extended in the west to Kabul and beyond. The prosperity of his rule is attested by the large number of gold and copper coins that were issued in his name. The *Rājatarāṅgiṇī* (I, 168) calls him Huṣka.

HVĀM, a *bijamantra*, used in the Jaina *śānti* rites where it signifies the male organ. See *śānti* (2).

HYECHO, a Korean Buddhist monk who came to India in the first half of the 8th century. Some parts of his work *A Passage to Middle India* were discovered in 1908. These were authenticated by scholars in 1982-83.

During the four years AD 723 to 727 that Hyecho lived in India, he travelled all over northern India from Sindh in the west to Bengal in the east. From Bengal he went as far south as the Krishna delta. Hyecho particularly mentions Magadha, Vārāṇasī, Nasik, Jullundhar, and Kashmir. He mentions five kingdoms of Buddhist India on both sides of the slopy Vindhya. This area he called the Middle Kingdom. The five kingdoms had a socio-economic-cultural unity, with people speaking the same language, wearing similar clothes, following similar customs and legal systems. Criminals were punished only by cash penalties; there were no prisons, lashings, mutilations, forced labour, or death sentences. The language of the people round about Nasik was different, but their eating, dressing and other habits were very similar to the Middle Kingdom.

The hub of the Middle Kingdom was Kānyakubja (Kanauj), where the kings lived. It was a big state and faced population problems. The citizens had to pay five boxes of grain to the king. They did not have to carry the boxes because their transport was arranged by the king. There were no other taxes or land revenue.

Animals were regarded as sacred; and from the kings to the commoners, hunting was not practised—not even falcon hunting.

The western part of the country was more of a commercial centre and traded through barter system. Products were exchanged for silver and clothes.

I

Idā, according to Tantras, is one of the principal nerves of the body. It is on the left of the spinal chord.

IDĀ, same as **Ilā** (q.v.).

IDĀVIDĀ, also written **Ilavilā** or **Ilibilā**, was the wife of Viśravas and mother of Kubera (*Bhāgavatapurāṇa*. IX, 1). (According to the *Rāmāyaṇa*, VII, ch.3, Kubera's mother was Devavarṇinī.)

Ihāmṛga, "(the hero) pursues (*ihate*) (a woman as unobtainable as) a gazelle (*mṛga*)", one of the ten forms of drama. (See *Daśarūpa*). "The story, in this form of drama should be mixed i.e., partly legendary and partly invented. The drama is divided into four acts with three junctures. The hero and the opponent of the hero may be either human or divine, without any restriction. One should also present, though only to a slight extent, the semblance of love on the part of one who tries to obtain a divine woman against her will by carrying her off or some such means" – *Daśarūpa*, III, 64.

One Vatsarāja (12th century) composed a drama called *Rukmiṇī-haraṇa* as illustration of this form of drama. In this drama of four acts, Kṛṣṇa successfully tricks and deprives Śiṣupāla of his affianced bride.

IKṢVĀKU (1), son of Manu, and progenitor of the line of kings to which Rāma belonged. The *Rāmāyaṇa* contains the history of the line of Ikṣvāku, (*Rāmāyaṇa*, I. chs. 1,5, and 70). Ikṣvāku was so named because he was born out of the nose of Manu when the latter sneezed (*Viṣṇu-purāṇa*, IV, 2.11)

IKṢVĀKU (2), a dynasty which ruled in the Krishna valley from their capital Vijayapuri near Nāgārjunakoṇḍa. The founder of the dynasty was Śāntamūla who ousted the Śātavāhanas from

this area, early in the 3rd century AD. Śāntamūla was of Brāhmaṇical leanings, but his successors were Buddhists. The dynasty continued to flourish as local rulers for at least two centuries.

ILĀ, king of Vāhṇi, once walked into a forest where Śiva and Pārvati were sporting. Śiva had turned everything living in the forest, female. As soon as Ilā entered the forest he was turned into a woman. Ilā made entreaties to Śiva, but Śiva would grant her any boon other than of becoming a man again. Ilā then prayed to Pārvati who relented a little and told Ilā that she would remain a woman for a month, and then become a man for a month, and so on in alternate months, but would not remember the life in the other sex.

The sage Budha, son of Soma, fell in love with Ilā while a woman in the first month. They had a son in the ninth month when she was again a woman. The name of this son was Purūravas. Ilā in the months when he was a man knew nothing of this. At those times he would want to go back to his capital, but Budha prevailed upon him to stay on for a year. At the end of the year, Budha arranged with other Brāhmaṇas to perform the Aśvamedha. This pleased Rudra who made Ilā a man permanently. (*Rāmāyaṇa*, VII, chs. 87-90). See also Ilā (2).

See also Āsaṅga. May be compared with the story of Tiresias in Greek mythology.

ILĀ, (1) name of a goddess in the Ṛgveda. In I,31.11 she is described as an instructress of Manu. In III,27.10, Ilā, according to the commentator Sāyana, stands for Earth.

ILĀ (2), was a daughter born to Vaivasvata Manu and his wife Śraddhā. They had no son, so they performed a *yajña* for a son, but this daughter was born to them. Vasiṣṭha the family priest turned Ilā into a boy, and he was named Sudyumna. Once Sudyumna entered a forest where Śiva and Pārvati were sporting. He was turned into a girl at once. Budha fell in love with the girl, and a son Purūravas was born to them. Later, Vasiṣṭha prayed to Śiva and with his blessings Sudyumna became male in alternate months. (*Bhāgavata-P.*, Bk.9, ch.1)

The *Mahābhārata* mentions Ilā twice. In Bk. I, ch. 75 it says that Ilā, daughter of Manu was both mother and father of Purūravas. In Bk. XIII, ch.147, it says that Purūravas was son of Budha and Ilā, daughter of Manu. There is no mention of Ilā changing sex in alternate months in the *Mahābhārata*. See also Ila.

ILANKOVAṬIKAL (5th-6th century AD), Tamil poet. According to tradition he was a prince of the Cera country. *Śilappadikāram* (The Jewelled Anklet), the earliest Tamil epic, is ascribed to him. Nothing definite is known about him.

ILĀVṚTA-VARṢA is the central country in Jambūdvīpa (q.v.). The Sumeru Mountain is at the centre of Ilāvṛta-varṣa which spreads 9,000 *yojanas* on all sides of the Mountain. *Viṣṇu-purāṇa*, II,2,14-15.

Illisa Jātaka. This is the 78th story of the *Jātaka*.

Illisa a wealthy man lived at the time of Brahmadatta, king of Vārāṇasī. He owned 80 crore gold coins. He was extremely miserly, so much so that he would not eat good food himself lest he might have to share it with his family. Once he saw a poor man drinking liquor on the roadside. He had a violent desire to do the same but fearing that he would have to share the drink with his family he would not speak to anybody about it. But since he was all the time pining for liquor, he became pale and weak. After a great deal of persuasion by his wife, and after she had promised not to share the drink with him, he agreed to spare a coin for buying the drink for himself. He took this bottle outside the city, and sat down behind a bush to enjoy it. Meanwhile one of his ancestors, who had obtained the position of Śakra because of his charitable deeds while on earth, saw what was happening. He took the exact guise of Illisa, and went to the king and told him that he wanted to give all his wealth to the king. The king would not accept the same. So he took his permission to distribute all his wealth to the needy. People flocked to Illisa's house, and took away all his possessions. One person who had taken his chariot filled it up with money, and was driving past where the real Illisa was enjoying his drink. This man was singing Illisa's praise loudly. When Illisa tried to stop this

man he was beaten by him. Illisa ran to his house and saw all his wealth being carried away. He went and complained to the king. The king called the other Illisa also, but neither he nor any member of Illisa's family could identify the real Illisa. Bodhisattva who was Illisa's barber at this time was also called, but he also failed to recognize the right Illisa. The real Illisa then fainted at the loss of all his wealth. Śakra then appeared in his real form. He warned Illisa that unless he gave up his miserly behaviour, his head would be crushed to pieces. Illisa for the fear of his life agreed to this, and said that in future he would spend his money in charities.

INDIAN COUNCIL OF HISTORICAL RESEARCH, New Delhi, was established in 1972 to give "a proper direction to historical research and to promote and foster objective and rational presentation and interpretation of history". The Council gives grants for doctoral theses, research projects, historical journals, and for bibliographical and documentation work.

INDIAN MUSEUM, Calcutta, has the largest collection of sculptures from all parts of India. Its collection of other historical artifacts is also large. The collection was originally started in 1814, by the Asiatic Society of Bengal. The Society did not have sufficient space for the collection which was steadily growing. After protracted negotiations between the Society and the Government for housing the collection the present building of the Indian Museum was constructed in Calcutta and made ready for occupation in 1875. With the passing of the Indian Museum Act, 1910, the collection came under the control of the Director General of Archaeology. Among the important exhibits here are the *stūpa* railings and one of the four gates of the Barhut *stūpa*, and the Gandhāra sculptures, the largest in present India.

India Office Library: This library was (informally) established in the India House, London in 1798. The original idea was that it would be an Institution of Public Repository for all official records and also of the oriental writings which the Company's servants were bringing back to England. They used to acquire these manuscripts while serving in India. These could be presented to this library for preservation and the use of the public.

The library formally came into existence in East India House, Leadenhall Street, London with the appointment of Sir Charles Wilkins as its first librarian. Later, in 1867, it was moved to King Charles Street London. In the same year, the library got the privilege of copy-right acquisition for all publications in India, and it enjoyed this privilege. until 1947.

In January 1968 the library was shifted to its new premises at Orbit House at 197, Blackfriars Road, London.

The library has a collection of about 350,000 printed books (250,000 of them in 100 oriental languages) including 24,000 books in Sanskrit and Prakrit. It has a large manuscript collection also. Of these over 8,300 are in Sanskrit.

It has one of the best collections of official papers relating to India including the correspondence and private papers of the former administrators and Viceroys.

Indo-Greeks. In the second century BC some Bactrian Greeks crossed over the Hindukush mountains and ruled for a century or two in southern Afghanistan, and for some time in north west India upto the river Rāvi. These people are called Indo-Greeks. There was one serious invasion by them, led by Menander, upto Pāṭaliputra, but it was a brief one, and had no lasting effect. Another Indo-Greek king Antialkidas of Taxila had sent his ambassdor Heliodoros to the king of Vidiśā.

INDRA (I), the favourite god of the Vedic people. More than one-fourth of the Ṛgveda is devoted to his praise. He is primarily the thunder god. The conquest of the demon of drought and darkness named Vṛtra and the consequent liberation of the waters are his mythological essence (Ṛgveda, I, 56.4-5; I, 61.10; etc.). He is also a war-god. He breaks the castles (*pura*) of the demons and is thus called Purandara (I, 102.7). Indra loses his importance in the post-Vedic mythology. He is the king of gods in the epics and the *Purāṇas*, but in his battles with the demons it is they who generally have the upper hand. Rāvaṇa's son Meghanāda conquered him and got the epithet Indrajit (*Rāmāyaṇa*, VII, chs.29-30)

Later still, Indra is only a *dikpāla* i.e., regent, of the east direction.

Indra's wife in the *Purāṇas* is *Indrāṇī* (also named *Aindri*, *Śaci*).

In Buddhism and Jainism Indra is an inferior god. He is generally called *Śakra* in the mythology of these two religions.

INDRA (2). The name was borne by four members of the *Rāṣṭrakūṭa* dynasty.

Indra I was a chief of a small principality of Berar. He married a princess of the *Cālukya* family. The fortunes of the family began to rise during the reign of his son *Dantidurga* who ascended the throne in c. AD 733, and managed to become the overlord of Deccan within about fifteen years.

Indra II. Practically nothing is known about this Indra.

Indra III ascended the *Rāṣṭrakūṭa* throne towards the end of 914 at the age of 30. One of his first acts was to attack and defeat *Mahīpāla*, the *Gurjara-Pratihāra* king of Kanauj. Indra died in 922.

Indra IV was member of the *Rāṣṭrakūṭa* family. After the defeat of the last *Rāṣṭrakūṭa* king *Karkka* by his feudatory *Taila II*, Indra's uncle the *Gaṅga* ruler *Mārasinḥa* tried to get the throne for Indra, but was defeated by *Taila* in 974.

INDRABHŪTI, name of the first pupil of *Mahāvira*. "The oldest monk of the Venerable Ascetic *Mahāvira* was *Indrabhūti* of the *Gautama gotra*, who instructed five hundred *śramaṇas*." (*Kalpa-sūtra*, List of the *Sthaviras*). The *Digambara* Jains who generally call him by his *gotra*, believe that he was the head of the *Jaina Church* after the *nirvāṇa* of *Mahāvira*. The *Śvetāmbaras* explicitly deny this: "The *Nirgrantha śramaṇas* of the present time are all (spiritual) descendants of the monk *Sudharman*, the rest of the *Gaṇadharas* left no descendants" (*Ibid.*)

Indra-dhvaja-pūjā, "festival of the banner of Indra", an ancient religious festival. *Bharata's Nāṭyaśāstra* (I,54) mentions *Indradhvaja-makha*, sacrifice in honour of the banner of Indra to celebrate the victory of the gods over the *asuras*.

The *Viṣṇu-*, the *Bhāgavata-*, and other *purāṇas* mention an *Indra-yajña*, celebrated on the 12th of the bright fortnight of *Bhādra* (August-Sept.). See *Govardhana* (1).

The Indra-dhvja-pūjā was celebrated in Gujarat until at least the 12th century. The celebrations started on the 8th day of the bright half of Āśvina, and lasted till the full moon. The banner was set up at the end of a long post. The festival was held to ensure a good paddy harvest (Hemacandra, *Dvyāśraya-kārya*, III, 8).

INDRADYUMNA, son of Sumati and grandson of Bharata was a pious and liberal king. In his old age he handed over his kingdom to his sons and went to the forest. Once while engaged in austerities he failed to notice the arrival of the ṛṣi Agastya, who then cursed him to become an elephant. One day he came to a lake near Mount Trikūṭa. The *gandharva* Hūhū while sporting with *apsarasas* had disturbed the sage Devala practising austerities there. Devala cursed Hūdū to become a crocodile in that lake. As Indradyumna stepped into the lake, Hūhū caught hold of his leg. Their tug of war continued for 1,000 years. Viṣṇu then appeared, killed the crocodile and saved the elephant. They were both transformed into their former bodies. Indradyumna then went to heaven. When after a long time the merits of good deeds were exhausted, he came back to earth. But so much time had passed since he was seen last as a man that no one except the tortoise Akūpāra (q. v.) was still living to recognize him (*Bhāgavata-purāṇa*, VIII, ch.4).

INDRAGOMIN, also called Indradhruva, belonged perhaps to the 1st century AD. He was the author of the *Aindra-Vyākaraṇa*, mentioned by the Buddhists. Lāmā Tārānātha mentions that Indradhruva was the author of *Indra-Vyākaraṇa*, a work of 25,000 *ślokas*. No grammar with either of these two names is extant. Some scholars believe that an ancient grammarian named Indra had composed *Aindra-Vyākaraṇa* from which many rules had been adopted by Indragomin. Other scholars disagree. Pāṇini mentions ten previous grammarians, but does not name Indra as one of them. Those who believe in the existence of Indra as an ancient grammarian cite a passage in *Taittirīya-saṃhitā* (VI, 4, 7).

According to the commentator Sāyana the meaning of this passage is, "Indra on the request of the gods analysed speech into parts."

INDRAJIT, an epithet of Rāvaṇa's son Meghanāda. Brahmā gave him this epithet when he conquered Indra the king of the gods, bound him and took him to Laṅkā. He released Indra on Brahmā's request. Brahmā also told Indrajit that he would be unconquerable if he would complete the worship of Agni before going to a battle. (*Rāmāyaṇa*, VII, chs.29-30). Lakṣmaṇa challenged Indrajit when he was just going to complete such a worship, and killed him after a fierce battle. (*Rāmāyaṇa*, VI, chs. 86-90)

INDRA-LOKA, the world or the region of Indra. The Kṣatriyas who never retreat or surrender in a battle go to this *loka* after their death (*Viṣṇu-purāṇa*, I,6.34). See also *Loka*.

INDRĀṆĪ, wife of Indra (Ṛgveda, I,22.12). In later literature she is given the name Śacī.

Indrāṇī is also one of the *sapta-mātaras*, *aṣṭa-mātaras* and *navaśakti* (qq.v.)

INDRAPRASTHA, a city built by the Pāṇḍavas as their first capital. After their marriage with Draupadī, the Pāṇḍavas came to Dhṛtarāṣṭra at Hastināpura. He gave them half the kingdom, and told them to live in Khāṇḍavaprastha. The Pāṇḍavas built their capital Indraprastha there, *Mahābhārata*, I, ch. 208. Parts of modern Delhi are said to cover the site of Indraprastha.

INDRAPURA, ancient name of Indore, a village in the Anupshahar sub-division of the Bulandshahar district of Uttar Pradesh. The name appears in a copper-plate inscription of the time of Skandagupta, dated AD 465, found in this village.

Indrasamānagotra Jātaka. This is the 161st story of the *Jātaka*.

In former times, when Brahmādatta was the king of Vārāṇasī, Bodhisattva was an ascetic in the Himālaya. He had 500 disciples staying with him. One of them, Indrasamānagotra, was an obstinate person. He had a baby elephant as his pet. Bodhisattva told him that sometimes the elephants when they grew up killed their own masters, so it would be better not to have such animals as pets, but Indrasamānagotra would not listen. Some years later, one day when his master was out gathering fruits, the elephant became must, and killed his master as he was walking back to the hermitage.

Indriya Jātaka. This is the 423rd story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as the son of his priest. His name was Jyotiḥpāla-kumāra. In later life he became an ascetic. An ascetic named Nārada became the disciple of Bodhisattva, and lived in the country of Arañjara. Near Nārada's hermitage was a river, on the banks of which courtesans sat tempting men. Nārada saw one of these courtesans and became enamoured of her. He forsook his meditations and pined away for lack of food. His fellow ascetics being aware of this, tried to wean him from his desires. Nārada, however, refused to be comforted. In the end Bodhisattva himself was summoned and Nārada, having listened to the words of his master, was persuaded to give up his passion.

INDUMATĪ, sister of the king of Vidarbha and wife of Aja, the grandfather of Rāma. Aja won her in a *svayaṇvara*. This *svayaṇvara* is described in detail in the sixth canto of the *Raghuvamśa*. Indumatī died when a garland of flowers fell on her from the *vinā* of Nārada who was moving through the sky.

INDUS VALLEY CIVILIZATION, also known as Harappan Civilization was a chalcolithic civilization. Its ruins were first discovered in Mohenjodaro and Harappa in 1922. (See Banerji, R. D.). At first the ruins of these and a few other towns were discovered, but later, particularly after 1950, a large number of village sites have also been found. The culture is easily identified because the pottery made by the Harappans was peculiar to them. From radio-carbon dating it appears that the civilization flourished between c.2,800 BC to c.2,200 BC. The mature period was between c.2,500 BC to c.2,200 BC. Practically nothing is known about the origin and the manner of ending of this civilization. Seals made of steatite have been found at many sites. These have besides the figures of animals and occasionally of men, some signs which might be a form of writing. The signs have not been deciphered yet. From the figures given on the seals and the large number of terracotta female figures and *liṅga*-like artifacts found in the ruins of the towns, it has been conjectured that the religion of the people was the worship of mother-goddess and also of a Śiva or

Paśupati like god, perhaps in the form of *liṅga*. See also cotton, Harappa, Kalibangan, Lothal, Mohenjodaro.

INGALLS, Daniel Henry Holmes was born on May 4, 1916 in New York, N.Y. He was educated at the Harvard University. In 1941-42 he worked in the Sanskrit Research Institute, Calcutta. He is Wales Professor of Sanskrit and Chairman of the Department of Sanskrit and Indian Studies at Harvard since 1956. He is also the editor of the Harvard Oriental Series. His *Materials for the Study of Navya-Nyāya Logic* was published in 1951. He edited Vidyākara's *Subhāṣitaraṇakoṣa* in 1965.

INSTITUT VOSTOKOVEDENIIA, AKADEMIIA NAUK (IVAN), (Institute of Oriental Studies, Academy of Sciences), Moscow, was founded in Leningrad in 1930 after the merger of the Asiatic Museum, the Collegium of Orientalists, the Institute of Buddhist Culture, and the Turkology Centre; and it became part of the Social Sciences Section of the U.S.S.R. Academy of Sciences. In 1941-42, when the Germans attacked Leningrad, the Institute was moved to Tashkent. It came back to Leningrad after the War, but in 1950 it was moved to Moscow.

INSTITUUT VOOR ZUIJAL-ASIATISCHE ARCHEOLOGIE, Oude Turfurarht 141, Amsterdam-C, The Netherlands was established in 1959/60 for research in prehistory, art, archaeology and old history of South and Southeast Asia.

INTERNATIONAL ACADEMY OF INDIAN CULTURE, New Delhi-16 was founded by Raghu Vira in 1934. Apart from research and teaching, its function is preservation and publication of Indonesian, Tibetan and Mongolian texts. The collection of the Academy includes bronzes and paintings mostly from Tibet. It has published more than 100 volumes, including some Vedic Texts. Lokesh Chandra is the Director of the Academy.

International Congress of Orientalists was conceived by Leon de Rosny. Its first session was held in Paris in 1873. Since then sessions have been held at the following places :

2. London, 1874; 3. St. Petersburg, 1876; 4. Florence, 1878; 5. Berlin, 1881; 6. Leiden, 1883; 7. Vienna, 1886; 8. Stockholm and Christiana, 1889; 9. London, 1892; 10. Geneva, 1894; 11. Paris, 1897; 12. Rome, 1899; 13. Hamburg, 1902; 14. Algiers, 1905; 15. Copenhagen, 1908; 16. Athens, 1912; 17. Oxford, 1928; 18. Leiden, 1931; 19. Rome, 1935; 20. Brussels, 1938; 21. Paris, 1948; 22. Istanbul, 1952; 23. Cambridge, 1955; 24. Munich, 1958; 25. Moscow, 1962; 26. New Delhi, 1964; 27. Ann Arbor, 1967; 28. Canberra, 1971; 29. Paris, 1973; 30. Mexico, 1976; 31. Tokyo, 1983.

IRAIYANĀR (probably 5th–6th century), classical Tamil author. He was the author of probably the most ancient theoretical works on the Tamil erotic literature, *Akapporul* (Grammar of Love) or *Kalaviyal* (Treatise on Secret Union).

IRĀVATĪ, the river Rāvī. In the Ṛgveda (X, 75) it is called Paruṣṇi. The Greeks called the river Hydraotes.

Iron Beams and Pillars. The technique of manufacturing very large iron beams and pillars was known in ancient and medieval India. The beams were used in the construction of large buildings, and the pillars were presumably monuments. A few of the better known ones among these are:

Iron Beams at Konārak. In the Sun Temple (13th century) at Konārak, there are quite a large number of iron beams of large dimensions. Some 29 of these have been counted, the largest one having a dimension of 10.5 metres in length and 17 to 18 cms. in width with a square cross-section. Its weight is approximately 2.7 tonnes. There is another beam measuring seven metres in length and 27 to 28 cms. in cross section. This was possibly a part of a much larger one. The iron used in making the beams was almost pure wrought iron (99.64% iron).

Iron Beams at Purī. In the Jagannātha Temple (11th century) at Purī, iron beams of quite large dimensions have been extensively used, both in the main and in the garden temple. As many as 239 have been counted in the latter temple. The beams are upto 5.1 metres in length. In cross section they are 15×10 or 15×12.5 or 15×15 cms. Chemical analysis of the iron of the Orissan temples gives the following result: Iron 99.64%;

Carbon traces; Sulphur traces; Phosphorus 0.15%; Manganese nil. The specific gravity of the metal is 7.8.

Iron Pillar at Dhār. This pillar was the largest iron pillar in India, being much larger than the Iron Pillar near the Qutb Minar in Delhi. It is now lying broken in three pieces outside the Lāt Masjid. Its total length 13.1 metres as against 7.1 metres of the Delhi pillar. Its average diameter is 26 cms. The weight of the pillar is estimated to be seven tonnes, one tonne more than that of the Delhi pillar. It is believed to have been constructed in the 12th century. Like the Delhi pillar this pillar is also evidently made of wrought iron. See also Dhārā.

Iron Pillar near Qutb Minar. This pillar in Mehrauli village south of Delhi is believed to have been constructed in the fourth century. AD. It bears an inscription mentioning the military exploits of a king Candra. Many scholars hold the view that Candra is same as Candragupta II. There is, however, no convincing proof of this. At the end of the inscription it is stated, "This *Viṣṇudhvaja* ("Viṣṇu Pillar") has been set upon the Viṣṇupada hill". Since there is no hill near the site, it has been conjectured that the pillar was originally located somewhere else and later brought to this place.

The pillar is about 7.2 metres long, 41 cms. in diameter at the bottom, and 30 cms. in diameter at the top. The specific gravity of the metal is 7.81. (Specific gravity of wrought iron is 7.84.).

The chemical analysis of the metal gives the following figures: Iron 99.720%, Carbon 0.080%, Silicon 0.046%. Sulphur 0.006%. Phosphorus 0.114%, Manganese Nil.

Absence of manganese is significant. It has been suggested that possibly high phosphorus and low sulphur and manganese content has contributed somehow to its strikingly high corrosion resistance.

Iruvinaiyoppu, equating the two types of *karma*, the good and the bad, a term in Śaiva Siddhānta or Tamil Śaivaism. The soul becomes indifferent to both merit and demerit, realizing that merit is bondage even as demerit is.

ISIPATANA, (Sanskrit: Rṣipatana, q. v.).

Īsitva, "control over the animal and vegetable kingdoms", one of the eight *siddhis*. See *Aṣṭasiddhi*.

ĪSOPANIṢAD or **ĪŚĀVĀSYOPANIṢAD**, is generally counted as the first *Upaniṣad*. It is named after the first word or the first two words of its text. Most *Upaniṣads* are parts of the later Brāhmanic literature. This is the only *Upaniṣad*, which forms a part of the *mantra* portion of a Vedic *Samhita*. It is the 40th chapter of the *Śukla Yajurveda*, or the *Vājasaneyi Samhita*. It is a short work having only 18 *mantras*; but its brevity is compensated by voluble commentators who have been able to find diverse meanings of its words and phrases.

Īṣṭadevatā, a god chosen by an individual as the object of his special pious attention.

ĪŚVARA (1), "Lord", the term commonly used to refer to God as supreme personal being.

ĪŚVARA (2), the name according to the Digambaras of the *yakṣa* attending on the 11th *tīrthāṅkara* Śreyāṇśanātha.

ĪŚVARAKRṢṢṆA, well known expounder of the *Sāṅkhya* philosophy. His *Sāṅkhya-kārikā* is the earliest of the available works on this system of philosophy. His period is not definitely known; but it is generally believed that he lived sometime between the third and fifth century AD.

ĪŚVARA-PRATYABHIJÑĀ-KĀRIKĀ, by Utpalācārya is one of the first works on Kāśmīra Śaivism. Utpalācārya also wrote two commentaries on it. He wrote these works mainly as a reply to the Buddhist objection against the fundamentals of the monistic Śaivism.

ĪŚVARA-PRATYABHIJÑĀ-VIMARŚINĪ, is a commentary by Abhinavagupta on Utpalācārya's *Īśvara-pratyabhijñā-kārikā* and its commentaries. His commentaries together with the originals are recognized to be authoritative books on the Pratyabhijñā system.

ITIVUTTAKA, the fourth book of the *Khuddaka Nikāya*. It contains 110 *sūtras*, each of which begins with the words *vuttam*.

h'etaṃ Bhagavatā. Itivuttaka is also the name given to one of the nine divisions (*aṅga*) into which the Buddha's preaching is divided.

I-TSING, a famous Chinese Buddhist pilgrim to India, Sumatra and Java. Starting in AD 671 at the age of 37 I-tsing spent 25 years abroad. He did have not much interest in the philosophy of Buddhism, his main interest being the observance and study of monastic discipline.

I-tsing passed several years at Śrīvijaya (Sumatra) which had grown to be the most important centre of learning under the patronage of the Śailendra kings. He then came to India. The places visited by him included Tāmralipti, Rājagṛha, Vaiśālī, Kuśinagara, Sārnāth, Nālandā, etc. He spent ten years in Nālandā studying and making copies of Buddhist texts. When he returned to China in 695 he had with him a collection of 400 Sanskrit manuscripts. The most stupendous work of his busy life in China was the translation of the code of discipline of the Buddhist school called *Mūlasarvāstivāda*. He also compiled a short Sanskrit-Chinese dictionary for the use of the Chinese monks who desired to learn Sanskrit. While still abroad, he had sent home his work *A Record of the Buddhist Religion as Practised in India and Indonesia*. This was published in China in 690.

His name is also transliterated as I Ch'ing or Yi-tsing.

IVAN, is the acronym for Institut Vostokovedeniia, Akademeiia Nauk (q. v.), Moscow, i. e. Institute of Oriental Studies, Academy of Sciences, Moscow.

J

JĀBĀLI, a priest of Daśaratha the father of Rāma. After Daśaratha's death he went with Bharata to persuade Rāma to return to Ayodhyā and assert his right to the throne. He told Rāma that he owed no duties to his father who was dead and gone. Jābāli did not believe in the efficacy of *śrāddhas*, asceticism, gifts and worshipping the gods (*Rāmāyaṇa*, II, ch. 108)

JACOBI, Hermann Georg was born in Cologne, Germany, on 11. 2. 1850. He was educated at the Berlin and Bonn Universities. Later, he taught Sanskrit at Munster, Kiel and Bonn Universities. He was also known for his scholarship in Jaina-Prakrit, Apabhraṃsa, and Jaina religion. Jacobi died on 19. 10. 1937 in Bonn. He had translated four canonical works of the Jains in the *Sacred Books of the East* (Vols. 22 and 45). He had also translated the *Dhvanyāloka* and *Sanatkumāracarita*.

JAGADAMBĀ, "mother of the world", an epithet of Durgā.

JAGADDALA MAHĀVIHĀRA was an important Buddhist monastery of Eastern India. Sandhyākaranandī in his *Rāmacarita* (III, 7) says that it was situated in the Varendra country. The monastery is also mentioned by Tārānātha in his *History of Buddhism in India*. Its ruins have not been discovered. Jagaddala is thought to be the same as the village Jagdala (88° 24' 12" E; 25° 9' 31" N) on the border of West Bengal and Bangladesh in the Malda District.

JAGADDHĀTRĪ, "world-nurse", an epithet of Durgā in a particular form. In this form she has four arms, and her vehicle is *siṃha* (lion).

JAGAD-GAURĪ, "world-Gauri", an epithet of Manasā according to the lexicon *Śabdakalpadruma* which cites a passage from the

42nd chapter of the Prakṛti-khaṇḍa of the *Brahmavaivarta-purāṇa*.

JAGADĪŚA TARKĀLAṆKĀRA, an important figure in the Navya-nyāya school. He lived in Navadvīpa in Bengal in the middle of the 16th century. He wrote a commentary, known as *Mayūkha*, on all the four sections of Gaṅgeśa's *Tattvacintā maṇi*. His *Śabdaśakti-prakāśikā* was used as a text book in all the centres of Sanskrit learning in Bengal. His most famous work was his *Tika* (commentary) on the *Anumānadīdhiti* of Raghunātha Śīromaṇi. This work made obsolete the numerous commentaries on Raghunātha's work made before it. He was given the epithet *Jagadguru* ("world-teacher") by the scholars of Navadvīpa.

Jagamohana, the *maṇḍapa*, or the assembly hall in front of the sanctuary in an Orissan temple.

JAGANNĀTHA (1), "Lord of the World", a form of Kṛṣṇa. The chief centre of Jagannātha's worship is the great temple complex at Puri, Orissa. Three wooden statues of Jagannātha, his brother Balarāma and his sister Subhadrā are enshrined in the main sanctum. Every 12 years the statues are renewed and the old ones are buried underground in an unfrequented part of the extensive temple complex.

Various stories are current as to why the statues are incomplete without arms and legs. It is said that Viśvakarmā, who was asked by king Indradyumna to make them, wanted to work undisturbed. The king could not contain his curiosity after some time and so Viśvakarmā left the statues unfinished.

The great annual festival of the temple is Ratha-yātrā. This takes place in Āṣāḍha (June-July). The three statues are brought out of the temple, put on a cart (*ratha*), and pulled through the streets by the devotees.

The temple of Jagannātha at Puri was built by Anantavarman Coḍagaṅga (1075-1150).

JAGANNĀTHA (2), the last great writer on poetics was a scholar residing in the court of Shah Jahan in Delhi. He was the son of Perubhaṭṭa or Parambhaṭṭa and Lakṣmī of the village

Mungundu in the Godāvarī district. His father, and Śesa Vireśvara were his teachers. Shah Jahan gave him the title 'Paṇḍitarāja'. The tradition is that Jagannātha fell violently in love with a Muslim girl Lavangī whom he later married. It is said that Jagannātha left Delhi after the murder of Dara-Shukoh and went to Vārāṇasī. His life there was not peaceful, for he was severely attacked by his old rival Appaya Dīkṣita, probably for marrying a Muslim. Jagannātha took Appaya's words terribly to heart, and it is said that he and his wife committed suicide by drowning in the Gaṅgā.

Jagannātha wrote a number of *stotras* of Viṣṇu, Lakṣmī, Gaṅgā, Yamunā, etc ; a grammar called *Prauḍa-Manoramā-Kuca-Mardini*; but his greatest work was *Rasa-Gaṅgādhara* on poetics.

JAGANNĀTHA TARKAPAÑCĀNANA was born in Tribeni in the Hooghli district of West Bengal on 13.9.1694. He was an eminent scholar of his time. His school in Tribeni made this place a famous seat of learning. The East India Company requested him to prepare a digest of Hindu Law. The English translation of this work the *Vivādabhaṅgārṇava* was used by the British courts in civil cases. Jagannātha died on 19.10.1807. at the age of 113 years.

JAGATGRĀM, an archaeological site, almost opposite the rock-edict of Aśoka in Kālsī on the left bank of the Yamunā, in Dehradun district. The main finding is a brick built altar in the form of a *garuḍa* bird. There were a large number of bricks inscribed with a recurring couplet in Sanskrit; from these it is learnt that the altar was the scene of the fourth *Aśvamedha* performed by a king Śīlavarman. The script is of the third century AD; and it is surmised that the performer of the sacrifice was a Yaudheya prince.

JAGGAYYAPETA, a site near Amarāvati, north of the Krishna. The remains of Buddhist *stūpa* built of brick and earth have been found here. The base of the *stūpa* was sheathed with sculptured marble slabs. These sculptures are stylistically related to the art of Barhut and Sānchī. One of the slabs gives the representation of a *Cakravartin*, (q. v.), or ruler of the

world. He is surrounded by several jewels of his office. (The slab is preserved in the Government Museum, Madras.)

Jāgrat Jātaka. This is the 414th story of the *Jātaka*. It was related when the Buddha heard that a *upāsaka* had saved a caravan of merchants from thieves by keeping awake the whole night.

Formerly when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as a Brāhmaṇa. After living as a householder for sometime he became an ascetic. At night he did not sleep, but walked about. Once a tree god asked him how he did it.

Bodhisattva replied that this was possible by all those who know the nine-fold *dharma*.

(The nine-fold *dharma* consist of the four *mārgas* (q. v.), their respective results, and *nirvāṇa*)

JĀHNAVĪ, daughter of Jahnu (q. v.), another name of Gaṅgā.

JAHNU, name of a sage. When Bhagīratha (q. v.) was leading Gaṅgā to the sea, they passed through the place where Jahnu was performing a *yajña*. All the things collected for the *yajña* were washed away in the current of the river. In his anger Jahnu drank up the river. On the request of the gods, Jahnu agreed to release her. She came out of his ear hole, and that is why she is called Jāhnavī, the daughter of Jahnu. (*Rāmāyaṇa*, I, ch. 43).

JAIMINI, an ancient sage. He is said to have published his own recensions of the Sāmaveda and the Mahābhārata. (See Jaimin-Saṃhita and Jaimini Mahābhārata.) Some other texts connected with the Sāmaveda are known as *Jaiminiya Brāhmaṇa*, *Jaiminiya Śrautasūtra*, and *Jaiminiya Gṛhyasūtra*. The first two of these are known only in parts. Jaimini, however, is famous for the *Pūrva-mīmāṃsā-sūtras* ascribed to him. Practically nothing is known about his life. It is possible that there were several persons with this name.

JAIMINI MAHĀBHĀRATA is a recension of the *Mahābhārata* of which only the *Aśvamedhaparvan*, in 68 chapters, still exists. According to the *Mahābhārata* (I, ch. 63, vv. 89-90), Vyāsa taught the Vedas and Mahābhārata to his pupils Sumantu, Jaimini, Paila and Vaiśampāyana, and his own son Śukadeva;

and each of them published his own recension of the *Bhārata-saṅhitā*.

JAIMINI SAṆHITĀ is one of the three existing recensions of the Sāmaveda. The other two are Kauthuma and Rāṇayaniya. This recension is current in Karṇāṭaka. It is also called *Talavakāra Saṅhitā*.

Jaina, “follower or worshipper of Jina”, name of a religion. Mahāvīra was its 24th and last *jina* (“victor”) or *tīrthaṅkara* (“creator of a passage (through life)”). He was contemporary of the Buddha (6th century B C). The 23rd *tīrthaṅkara* Pārśva is said to have preceded Mahāvīra by 250 years. Mahāvīra’s parents were followers of Pārśva. Mahāvīra introduced a few reforms in the religion of Pārśva. Thus Jainism is the oldest among the existing religions of India.

The monks of the sect are required to observe five vows literally. These are: *ahiṃsā*-non-killing, *satya*-truth-fulness, *asteya*-non-stealing, *brahmacarya*-celibacy, and *aparigraha*-non-possession (of any thing whatsoever).

The Jaina universe is conceived as immense and everlasting. The religion is atheistic.

In course of time, the religion broke up into two groups, Digambaras and Śvetāmbaras. The former enjoin their monks to be nude, while the latter allow theirs to wear white clothes. Śvetāmbaras are found mostly in Gujarat and western Rajasthan. The Digambaras are found throughout the country. The total number of Jainas is about three million, in 1981.

JAINA-RĀJATARAṆGIṆĪ, a continuation of the *Dvitiya-rājatarāṅgiṇī* (q. v.) of Jonarāja by his pupil Śrīvara. It describes the historical events of Kashmir during the later period of the reign of Zain ul-Abidin, and also of his successors Haider Shah, Hassan Shah and Muhammad Shah. The period covered is 1450 to 1486. Śrīvara was the minister in charge of Cultural Affairs in the court of Sultan Zain-ul-Abidin.

JAINA SIDDHĀNTA BHAVANA, Arrah, Bihar, was founded in 1906. It has a collection of 6,000 Sanskrit and Prakrit manuscripts. It publishes a Hindi-English Journal, *Jaina Siddhānta Bhāskara* (*Jaina Antiquary*).

JAINENDRA VYĀKARAṆA, "the grammar attributed to Jinendra", is a work by Pūjyapāda Devanandī, a Jaina. It does not deviate much from Pāṇini. It excludes the Vedic portion of Pāṇini. Its age is not known. Probably it originated before the 6th century.

JAIPUR was built by Jaya Siṅha II (1700–1743) as his capital in 1727. It is perhaps the first planned city in northern India after the days of the Indus Valley Civilization. The planning appears to have been done by Jaya Siṅha himself. The plan does not follow any of the patterns given in the *Śilpaśāstras*, i. e. texts on architecture and town planning. Jaya Siṅha's chief aide in this work was his minister Vidyādhara Cakravartī.

JĀJALI, a Brāhmaṇa who had after practising severe austerities thought that he had attained the highest in *dharma*. A voice from the sky told him that he was inferior in that respect to Tulādhāra, a Vaiśya and trader of Vārāṇasī. Jājali went there and was told by Tulādhāra that the highest *dharma* was in practising one's profession without cruelty to any living being (*Mahābhārata*, XII, chs. 261–262).

JĀLANDHARA, modern Jullundur, is mentioned by one authority as the site of the Fourth Buddhist Council. (Others say that the Council met in the *Vihāra* at Kuṇḍalavana in Kashmir.) Jālandhara is mentioned as one of the four holy places called *Pīṭhas* in the *Hevajra Tantra* (7th Paṭala). The other three are Oḍḍiyāna (Uḍḍiyāna in the Swat valley), Pūrṇagiri and Kāmārūpa. Later, when the list of *Pīṭhas* was more or less standardized, Jālandhara was still recognized as a *Pīṭha*. Devī's breasts fell here. The name of the Devī is Tripuramālīnī or Tripuranāśīnī. The name of her Bhairava is Bhīṣaṇa or Iśāna.

JALA-ŚĀYĪ, "Sleeping on waters", an appellation of Viṣṇu.

JALAUKA, according to the *Rājatarāṅgiṇī* (I, 108), was son of Aśoka, and succeeded him as the king of Kashmir. Jalauka was a worshipper of Śiva. He was a powerful king. He expelled a number of foreigners from Kashmir. The existence of Jalauka is known only from the *Rājatarāṅgiṇī*. There is no inscription recording his name.

JALHAṆA, was the compiler of the anthology *Sūktimuktāvali* or *Subhaṣitamuktāvali* (AD 1257). He was a minister of the Yādava king Kṛṣṇa. There appear to have been more than one writer with the name Jalhaṇa. They wrote *Somapālavilāsa* in honour of the king of Rājapuri, and the poem called *Mugdhopadeśa*.

JAMADAGNI, a descendant of Bhṛgu and father of Paraśurāma. Once king Kārtavyīrya visited the hermitage of Jamdagni when the latter was absent. He stole the calf of Surabhi, the sacred cow. Paraśurāma, when he came to know of it, attacked Kārtavyīrya, killed him and recovered the calf. In revenge the sons of Kārtavyīrya slew Jamadagni (*Mahābhārata*, III, ch. 116).

JĀMADAGNYA, the patronymic of Paraśurāma.

JĀMBAVĀN, king of the bears. He was a son of Brahmā. Sugrīva sent him along with Hanumān and Aṅgada to the southern direction in search of Sītā (*Rāmāyaṇa*, IV, ch. 41). In the battle against Rāvaṇa, Jāmbavān gave Rāma wise counsel.

Jāmbavān appears again in the *Harivaṁśa* (ch. 39). He had got hold of the celebrated gem Syamantaka. Kṛṣṇa wanted this gem, and there was a great fight between the two for it. On the 21st day of the fight Jāmbavān submitted, gave up the gem, and also gave his daughter Jāmbavatī to Kṛṣṇa in marriage.

JĀMBAVATĪ, daughter of Jāmbavān (q. v.), and a wife of Kṛṣṇa.

JĀMBAVATĪ-VIJAYA, name of a poem, now lost. Jalhaṇa in his *Sūkti-muktāvali* quotes a verse by one Rājaśekhara who ascribes this poem to the grammarian Pāṇini. A fragment from this poem is preserved by Rāyamukuṭa in his commentary on the *Amarakośa*.

JAMBHA, name of an *asura*. He was the chief among the *asuras* who snatched away *amṛta* from the hand of Dhanvantari at the time of the *amṛta-manthana* (*Agni-purāṇa*, ch. 3). Jambha was killed by Indra (*Mahābhārata*, VII, ch. 102).

JAMBUDVĪPA or **JAMBŪDVĪPA**, ("the rose-apple island"), is the central continent of the seven continents in which the world is

divided (see *Dvīpa*). The great mountain Meru stands at its centre, and *Bhārata-varṣa* (i. e., India) is its best part (*Viṣṇu P. II, 3. 22*). Its *varṣas* or divisions are 9 in number:—1. *Bhārata*, south of the Himalayas and southernmost of all. 2. *Kim puruṣa* 3. *Hari* 4. *Ilāvṛta*, containing Meru. 5. *Ramyaka* 6. *Hiraṇmaya* 7. *Uttara-Kuru*, each to the north of the preceding one 8. *Bhadrāśva* and 9. *Ketu-māla* lie respectively to the east and west of *Ilāvṛta*, the central region. Detailed descriptions of some of these *varṣas* are given in the *Mahābhārata* (*Bhīṣma P. chs 6-9*)

Jambudvīpa in the Buddhist geography, it appears, means only India. The Buddhist universe consists of continents on four sides of the mount Meru or *Mahāmeru*; and *Jambudvīpa* is the southern continent. *Aśoka* in his Rock Edict I refers to his empire as *Jambudīpa*. The other three Buddhist continents are *Apara-godāna* in the west, *Uttara-kuru* in the north, and *Pūrva-videha* in the east.

The *Mahābhārata* (VI, ch 6) also speaks of a four *dvīpa* system round Meru. These are *Bhadrāśva* in the east, *Ketu-māla* in the west, *Jambu* in the south and *Uttara-kuru* in the north.

Jambuka Jātaka. This is the 335th story of the *Jātaka*.

Formerly when *Brahmadatta* was the king of *Vārāṇasī*, *Bodhisattva* was born as a lion. Once a jackal told him that he would like to serve him. *Bodhisattva* took him to his lair, and gave him some flesh to eat daily. The jackal became quite healthy, and felt strong enough to boast that he would kill an elephant and bring his flesh for the lion. *Bodhisattva* told him not to be foolhardy, but he would not listen. The jackal jumped at the head of an elephant, but fell down near his feet. The elephant, crushed the head of the jackal and went on his way.

Jambu-khādaka Jātaka. This is the 294th story of the *Jātaka*.

Formerly, when *Brahmadatta* was the king of *Vārāṇasī*, *Bodhisattva* was born as a tree god in a forest of *jambu* (rose apple) trees. A crow was once eating the *jambu* fruits of a tree. A jackal saw him, and with a view to eat some fruits, started praising the crow. He said that the crow was as beati-

ful as a peacock. The crow pleased with this flattery dropped some fruits, and said that only a gentleman could praise another gentleman. The tree god annoyed with this mutual flattery, took a frightening shape and drove away both of them.

JAMBUMĀLĪ, a general of Rāvaṇa. He was killed by Hanumān (*Rāmāyaṇa*, V, ch. 44).

JANAKA (1), king of Mithilā and father of Sītā. Just before the marriage of Sītā and Rāma, Janaka described his pedigree. He said that there was a great king named Nimi. Nimi's son was named Mithi, and Mithi's son was named Janaka. Since then all descendents of this Janaka have borne the epithet Janaka. He, the father of Sītā, was 20th in descent from this first Janaka. (*Rāmāyaṇa*, I, ch. 71).

JANAKA (2), king of Videha was known as a wise and liberal king. Learned Brāhmaṇas used to flock to his court, (*Brhadāranyaka Upaniṣad*, II, 1.1). Once he started a great religious debate by placing 1,000 cows and saying, "He who among you is wisest, let him drive away these cows". Yājñavalkya who was present drove away the cows, and when challenged by the learned Brāhmaṇas present there defeated them (*Ibid.* III).

JĀNAKĪ, daughter of Janaka (king of Mithilā), a patronymic of Sītā.

JĀNAKĪ-HARAṆA, "Abduction of Jānaki", a poem by Kumāra-dāsa. The entire Sanskrit text of this work has not been found, but the Sinhalese literature has preserved a word for word gloss of the first 14 cantos and of the 15th in part; this brings the story down to Aṅgada's embassy to the court of Rāvaṇa.

JANAMEJAYA, king of Hastināpura, son of Parikṣit, and great-grandson of Arjuna. His father died from the bite of a serpent. Janamejaya then performed a sacrifice for exterminating serpents. After a large number of serpents had been destroyed he stopped the sacrifice on the request of Āstika whose mother was a serpent. It was to Janamejaya that Vaiśampāyana, a disciple of the sage Vyāsa, recited Mahābhā-

rata, the story of Janamejaya's ancestors. *Mahābhārata*, I, chs. 51-61.

Janamsākhi, term applied to hagiographies of Nānak, the first Sikh guru (1469-1539). Their language is either Panjabi or north Indian religious lingua franca known as Sant Bhāṣā. The *janamsākhis* are in the form of anecdotes, known individually as *sākhi* ("evidence"), in prose with frequent verse quotations from the Guru's hymns. The best known *janamsākhi* is the one ascribed to Bhai Bala. Others are *Purātan Janamsākhi* and *Miharaban Janamsākhi*.

JANĀRDANA, he who makes the *asuras* tremble; a name of Kṛṣṇa (*Mahābhārata* V, ch. 70, v. 6).

Janasandha Jātaka. This is the 468th story of the *Jātaka*.

In former times, Bodhisattva was born as the son of the chief queen of Brahmadatta, the king of Vārāṇasi. He became the king after his father's death. He was a good ruler. He ruled so well that there was no crime in his country, and it was not necessary to close the gates of the jails. Later, he proclaimed that he would give religious instructions to the citizens on every *uposatha* day. His people followed these sermons, and in due course they all went to heaven.

JANASTHĀNA, a part of the Daṇḍaka (q. v.) forest, where Rāma lived for some time during his exile. Śūrpaṅakhā, sister of Rāvaṇa, lived here (*Rāmāyaṇa*, I, ch. 1).

Jaṅgama, "that which moves", the animal kingdom. Suśruta (I, I. 30) and other authorities divide the animal kingdom into four classes. These are:

1. *Jarāyuja*-born of the uterus : man, beasts, etc;
2. *Aṇḍaja*-born out of eggs : birds, reptiles, etc;
3. *Svedaja*-born out of vapour or sweat : insects;
4. *Udvijja*-born out of plants : frogs, and some peculiar insects.

Caraka and Suśruta name in their *saṃhitās* altogether about 156 different animals. Their skin, flesh, bone, fat, and milk have various medicinal uses.

JĀNGULI, name of a Mahāyāna goddess who cures and prevents bites. She belongs to the group of Dhāraṇīs (q. v.).

JARĀ, "old age", the name of the hunter who unwittingly killed Kṛṣṇa, who was sitting under a tree. Jarā saw his feet from a distance. Thinking that these were the ears of a deer, Jarā shot an arrow. Since his feet were the only place where Kṛṣṇa was vulnerable, the arrow killed him (*Mahābhārata* XVI, ch. 4). See also Durvāsas, and Ghaṭa-Jātaka (2)

JARĀSANDHA, king of Magadha. He was the son of Bṛhadratha and his two queens. The two queens brought forth half of the boy each. These abortions were regarded with horror and thrown away. These two parts were joined together by a *rākṣasī* named Jarā. The boy so formed was thus named Jarāsandha. Jarāsandha's two daughters were married to Kaṇsa. When Kṛṣṇa killed Kaṇsa, Jarāsandha attacked him 18 times but failed. Kṛṣṇa then retired to Dvārakā. Jarāsandha had many kings in captivity. Kṛṣṇa took Bhīma and Arjuna to Jarāsandha's capital to slay him and free the kings. Bhīma wrestled with Jarāsandha, and killed him by pulling apart his legs, so that his body was split along the line it was joined. *Mahābhārata*, II, chs 14-23.

JARATKĀRU, name of a *ṛṣi*. The spirits of his ancestors told him that they were suffering because they would not have any more descendants, Jaratkāru being unmarried. He agreed to marry provided the girl was also named Jaratkāru. He married Jaratkāru, sister of Vāsuki, the king of serpents. Their son named Āstika saved the serpents from being destroyed in the *yajña* of Janamejaya. (*Mahābhārata*, I, chs. 13 and 14).

Jarāyuja, 'born of the uterus', one of the four classes in which the animal kingdom is divided. See *jaṅgama*.

JARITĀ, name of a bird. She lived in the Khāṇḍava forest, and was the wife of the sage Mandapāla. After practising great austerities the sage went to heaven, but was denied the fruits of his action. He was told that this was so because he had no son. He came back to earth, married Jaritā, and had four sons by her. When Agni, the god of fire, burnt the Khāṇḍava forest, he spared these sons on the entreaties of Mandapāla. *Mahābhārata*, I, chs. 229-234.

Jarudapāna Jātaka. This is the 256th story of the *Jātaka*.

In former times. When Brahmadatta was the king of Vārāṇasi, Bodhisattva was born as a caravan guide. Once he was guiding some merchants who were travelling with many cartloads of goods. They were passing through a dreary forest, and were thirsty. They saw a well, but it was dry. With the hope of getting water they started digging the well. After some time they found several gems in the well. They thought that if they dug more they would get more gems. Bodhisattva advised them not to do so, but they did not heed him. As they dug more they disturbed a king of the *Nāgas* who lived below that well. The king of *Nāgas* blew poisonous air which killed all the merchants. Only Bodhisattva was spared, and rewarded with a lot of jewels.

JĀTAKA, name of the stories of the previous births of the Buddha when he was a *Bodhisattva* or Buddha-aspirant. They are contained in the Pali work called *Jātakāṭṭhavaṇṇanā*. There are altogether 547 *Jātaka* stories. The collection was said to have been taken along with the Buddhist scriptures from India to Sri Lanka by Prince Mahendra in the third century BC. These were then translated from Pali to Sinhalese. The original Pali version was lost later. In the fifth century AD the stories were retranslated into Pali. The authorship of the translation is ascribed to Buddhaghōṣa. The Sinhalese version was then lost.

Scenes from the *Jātaka* stories are depicted in the *stūpas* at Bharhut and Sanchi. Each of these bears as a title, in characters of the third century BC, the name of the *Jātaka*. Thus some of the *Jātaka* tales belong to that period or earlier.

A *Jātaka* story has three parts. The first part is called *Pratyutpanna-vastu*, or the present story, the introductory episode. The second part called the *Atīta-vastu*, or the past story, is the *Jātaka* proper. Here the Buddha relates the story of his previous birth when he was a *Bodhisattva*. He was sometimes a king (in 86 *Jātakas*), at other times a sage (83 stories), but quite often he was not a human being. For instance, he was a tree-god in 43 *Jātakas*, a monkey in 18, an elephant in six, a horse in four, etc. In the majority of the cases the *Bodhisattva* had an active part, but sometimes, particularly when he was a tree-god, he was merely an observer of

the incidents related. The third part of a *Jātaka* is called *Samavadhāna*. This is an identification of the chief characters mentioned with the Buddha and his contemporaries in the previous birth.

More than 95 per cent of the *Jātakas* start with the statement, "In former times, when Brahamadatta was the king of Vārāṇasī, ...". No particular king named Brahamadatta is meant here, nor has the statement any bearing on the incidents under discussion. It was probably a conventional form of indicating a long forgotten past.

Each of the stories contains one or more verses. These verses are in archaic Pali. They tell the moral of the story, but sometimes they form part of the story. It is possible that these verses are from the original version. The stories are arranged in 22 *nipātas* (sections) on purely formal grounds (increasing number of verses).

JĀTAKA-MĀLĀ, "Garland of Birth Stories", is a Sanskrit work by Āryaśūra. It contains 34 stories illustrating the compassion of Bodhisattva. Most of the stories are common or similar to the stories of the *Jātaka*, but the following five stories: Vyaghri (1), Maitribala (8), Aputra (18), Brahma (29), and Hasti (30) (qq. v.) are not found in the *Jātaka*. *Jātakamālā* belongs to the Canon of the Northern Buddhists and is composed in elegant Sanskrit. Nothing definite is known about the author or his dates. But as another work of Āryaśūra was translated into Chinese in AD 434, he probably belonged to the 4th century AD.

Jātakamālā is also known as *Bodhisattvāvadānamālā*.

Jātakarma, a *saṅskāra* (q. v.) or sacrament performed after the birth of a son to ensure his welfare. Dilipa performed it when his son Raghu was born (*Raghuvaṇśa*, III, 18).

Jatā-pāṭha, "woven text", a manner of writing or reading the Vedic text. It is derived from the *krama-pāṭha* (q. v.). If the first four words of a text are *a, b, c, d*, then its *jatā-pāṭha* would read *ab, ba, ab; bc, cb, bc; cd, dc, cd*. This was done to preserve the Vedic texts in their correct form, and to guard against any change or loss. (See also *pada pāṭha* and *ghana-pāṭha*.)

JAṬĀSURA, a *rākṣasa*. When the Pāṇḍavas were on their exile in the forest and Arjuna had left for the Himālaya in quest of weapons, Jaṭāsura, taking advantage of the temporary absence of Bhīma carried off Yudhiṣṭhira, Nakula, Sahadeva and Draupadī. He was overtaken and killed by Bhīma. *Mahābhārata*, III, ch. 157.

JAṬĀVARMAN SUNDARA PĀṆḌYA I (1251-1268) was the greatest of the Pāṇḍyan kings of South India. He was a great conqueror and he extended his kingdom from Nellore to the northern part of Sri Lanka. He was fond of showing off his wealth and magnificence. He got himself coronated at several places, and gave away costly gifts to temples. His gift of eighteen lakhs of gold pieces to the Śrīraṅgam temple is recorded in an inscription in the temple.

JĀTAVEDAS, a common Vedic epithet for Agni (Ṛgveda, X, 15.13). In later literature *jātavedas* means 'fire' and sometimes particularly the fire used in a sacrifice (*Kumārasambhava*, II, 46).

JAṬĀYU, a mythical bird, son of Aruṇa and Śyenī (*Mahābhārata*, Ādi P. ch. 66). He resisted Rāvaṇa when the latter was carrying off Sītā. He was seriously wounded, but before he died he could inform Rāma what had happened to Sītā. (*Rāmāyaṇa*, III, chs. 50-51 and 67).

JAṬILĀ, a female descendant of Gautama. She was wife of seven *ṛṣis*. Her case was given as an example by Yudhiṣṭhira, when Draupadī's father wondered how his daughter could have five husbands. *Mahābhārata*, I, ch. 196.

JAUGAḌA, a site of Rock Edicts of Aśoka, is about 28 kilometres north-west of Ganjam in Orissa. As in Dhaulī, the 11th, 12th and 13th of the fourteen Rock Edicts have not been inscribed here; and there are two additional Edicts, known as the Kalinga Edicts addressed to the people of Kalinga. The inscriptions are on three separate pieces of rock. They were discovered in 1850.

Javana-haṅsa Jātaka. This the 476th story of the *Jātaka*.

In former times when Brahmadatta was the king of Vārāṇasi,

Bodhisattva was born as the chief of 90,000 geese. Once he was flying with his flock over Vārāṇasi. The flock covered the sky over the city completely. Brahmādatta was impressed and wanted to have the chief of the geese as his friend. They became close friends. One day the two younger brothers of Bodhisattva thought of racing with the sun. Bodhisattva told them that it was dangerous to do so, but the brothers did not heed him. One morning they quietly slipped out of the flock and started racing with the sun. When Bodhisattva came to know of it he flew out to save his brothers. He was able to save his brothers, but he was himself exhausted due to the exertion. When Brahmādatta heard this he wanted Bodhisattva to show him his speed. Bodhisattva sat on a pillar. Four of the best archers of the king shot arrows in four different directions, but Bodhisattva picked them up so quickly that it appeared that he had not moved from the pillar at all. Bodhisattva explained to the king that the speed at which the life of a living being ebbed away was even faster.

Java-śakuna Jātaka. This is the 308th story of the *Jātaka*.

Formerly, when Brahmādatta was the king of Vārāṇasi, Bodhisattva was born as a woodpecker. A bone had stuck in the throat of a lion and he was in pain. The woodpecker offered to take out the bone if his safety was assured. The lion told him that he could safely enter his mouth. For added safety, the woodpecker put a block of wood between the teeth of lion. He then entered the lion's mouth, took out the bone from his throat, and while flying out struck out the block of wood. Once the woodpecker saw the lion eating a buffalo. He asked the lion whether he could expect something in return for the service rendered by him. The lion replied that it was enough that he could come out of his mouth alive.

(The story of the Śatapatra Jātaka, No. 34 of the *Jātakamālā*, is the same as this.)

JAYACANDRA, ruler of Kanauj. See *Gāhaḍavāla*.

Jayaddviṣa Jātaka. This is the 513th story of the *Jātaka*.

In former times, Pāṇcāla was the ruler of the kingdom of Kāmpilya. His queen, in her former life, had a co-wife who had

sworn to eat all her sons. She was born as a *yakṣī*. She devoured two sons of the queen as soon as they were born, but on the third occasion the guards chased her away before she could eat the child. She, however, snatched the child away and brought him up as her son. He grew up to be a man-eating ogre, in the forest. The fourth son of Pāṇcāla was Jayaddviṣa, who succeeded his father. The *yakṣī* had died before his birth. Jayaddviṣa had a son Alinaśatru.

Once when king Jayaddviṣa was going out on a hunt, a Brāhmaṇa met him with four verses worth one hundred (*kārṣāpaṇas*, q. v.) each. The king promised to pay him on return. While chasing a deer he fell in the clutches of the ogre. The king promised to come back after paying the Brāhmaṇa. Alinaśatru, hearing of this, offered to go in his father's place. This was allowed. He won over the ogre by his fearlessness, taught him the moral law and suspecting that the ogre was his father's elder brother, proved the relationship with the help of an ascetic gifted with supernatural vision.

Angulimāla was the ogre and Alinaśatru was Bodhisattva, at that time.

JAYADEVA (1), author of the *Gitagovinda*. He said that he was from the Kenduvilva village. This might be a village near Purī in Orissa, or a village in the Birbhum district of Bengal. He compares himself with the poets Umāptidhara, Govardhana, and Dhoyī, all of whom are associated with the Bengal court of Lakṣmaṇasena (1178-c. 1205). Tradition places Jayadeva also at this court.

JAYADEVA (2), author of the *Candrāloka* (q. v.).

JAYADEVA MIŚRA, the most important exponent of *Navya-Nyāya* in Mithilā after Gaṅgeśa. His commentary known as *Āloka* on the *Tattvacintāmaṇi* of Gaṅgeśa is famous throughout the country. His contemporaries gave him the epithet Pakṣadhara. He belonged to the second half of the 15th century.

JAYADRATHA, king of Sindhu, and husband of Duḥśalā, daughter of Dhṛtarāṣṭra. When the Pāṇḍavas were in exile, Jayadratha went there, and finding Draupadī alone, tried to carry her off by force. The Pāṇḍavas chased him and after defeating his

forces, made him a captive. His life was spared by command of Yudhiṣṭhira. Jayadratha went away humiliated. He worshipped Śiva who gave him a boon that he could defeat all the Pāṇḍavas except Arjuna in battle. (*Mahābhārata*, III, chs. 263-271)

In the battle of Mahābhārata, Abhimanyu, son of Arjuna, was causing havoc among the Kaurava forces. Six greatest fighters of the Kauravas then attacked Abhimanyu simultaneously. Arjuna who was fighting elsewhere did not know this. All attempts by the other Pāṇḍavas to rescue Abhimanyu were foiled by Jayadratha, and he was killed. Arjuna vowed to kill Jayadratha when he came to know this. This he did the next day. (*Ibid*, VII, chs. 48 and 146).

JAYANTA, son of Indra and Śacī (*Mahābhārata*, I, ch. 114).

Jayanta once took the form of a crow and lost an eye. The incident is related in the *Rāmāyaṇa* (V, ch. 38). Hanumān had found Sītā confined in Laṅkā. He wanted to carry back something which would convince Rāma that he had actually found Sītā. Sītā then told him about an incident nobody else knew. Once, in Citrakūṭa, Rāma was sleeping with his head on Sītā's lap. Indra's son took the form of a crow and started clawing between Sītā's breasts. Rāma woke up, picked up a blade of grass and shot at the crow. The blade of grass chased Jayanta through the three worlds. The crow then came and asked Rāma's forgiveness. Rāma saved his life, but since anything shot by Rāma could not go in vain, the crow lost his right eye. (There is a popular belief that since then a crow has only one eye ball. The crow transfers it from one side to the other as required. See *Kākāṣi-golakanayāya*.)

JAYĀPIḌA, (c. 770-c. 800), king of Kāśmīra and a valiant general. In the early part of his reign he had launched an expedition against the eastern countries. He had, according to the *Rājatarāṅgiṇī* (IV, 421), gone upto Gauḍa. Jajja, a usurper, occupied his throne of Kāśmīra during his absence, but Jayāpiḍa easily defeated and killed him on his return. Many scholars, such as Kṣīra, Dāmodaragupta, etc., graced Jayāpiḍa's court. Jayāpiḍa was also called Vinayāditya.

JAYASINHA SIDDHARĀJA (1094-1143) was the greatest ruler of

the Caulukya dynasty of Gujarat. He was a great conqueror, and extended his kingdom in the north to cover the areas of the present Jaipur and Jodhpur districts. He also conquered Kutch and Kathiawar peninsula in the west. He was a patron of scholars. The Jaina polymath Hemacandra lived in his capital. Hemacandra named his grammar Siddha-Hemacandra after his patron.

JAYASWAL, Kashi Prasad was born in Mirzapur, Uttar Pradesh in 1871. He was educated mainly in Oxford. He was a lawyer by profession and practised first in Calcutta and then in the Patna High Court. His main field of activity was, however, study of Indian History and Culture. The work that gave him fame was *Hindu Polity*. He edited with Rāhula Sāṅkṛtyāyana the Tibetan text *Mañjuśrī Mūla Kalpa*. He wrote a number of articles on Indian history in the *Journal of the Bihar Research Society*. Jayaswal died in 1937.

JAYAVARMAN II (b. c. 770-d. 850), was the founder of the Khmer (Kampuchean) Empire. He asserted the independence of the region from Java in 802. He made Hindu Brāhmaṇism the State religion, and established the principle of deification of kings. (See Devarāja.)

JAYAVARMAN VII (b. c. 1120-d. c. 1215), ascended the throne of Kampuchea in 1181, and by his conquests brought the empire to its greatest territorial extent. He built many roads, public buildings and temples.

JEJABHUKTI or **JEJAKABHUTI**, was the old name of the country now known as Bundelkhand. The country was so named after the Candella ruler Jayasakti (9th century) who was also known as Jeja and Jejjaka.

JETAVANA (1) a park near Śrāvastī. It belonged to one Jetakumara. Hence the name. Anāthapiṇḍada wanted to purchase this park for constructing a monastery for the Buddha; but Jetakumāra would only sell it if the park was covered with gold coins laid side by side. Anāthapiṇḍada paid this price, and constructed a monastery as well as a Gandhakuṭi for the Buddha. The Buddha spent 19 rainy seasons in Jetavana. The Gandhakuṭi at Jetavana was known as Mahāgandhakuṭi.

The space covered by the four bedposts in this Gandhakuṭi is one of the four *avijahitaṭṭhānāni*; all Buddhas, past and future, possess the same, though the size of the actual monastery differs in the case of the various Buddhas.

JETAVANA (2), name of one of the three sects of Buddhism in ancient Sri Lanka. The other two were Mahāvihāra and Abhayagiri. The Jetavana sect separated from the Abhayagiri sect in the third century AD.

Jhānasodhana Jātaka. This is the Pali name. See under the Sanskrit name Dhyānaśodhana Jātaka.

JHUKAR, a site about 100 kilometres north east of Mohenjodaro in Sind. It was excavated by N. G. Majumdar in 1934 who found here remains of a chalcolithic culture which succeeded the Harappan civilization.

JĪM, a *bijamantra* from which Mahāśītavatī has emanated. Mahāśītavatī is a Mahāyāna deity. She belongs to the Mahārakṣā group, and is the regent of the north direction.

JIMŪTA, a great wrestler. He had come to the court of king Virāṭa during a festival. It was during the year when Bhīma was working incognito as the cook of Virāṭa. The king ordered Bhīma to wrestle with Jimūta. Bhīma did so and killed Jimūta. *Mahābhārata*, IV, ch. 13.

JIMŪTA-VĀHANA (1), "Whose vehicle is the clouds", an epithet of Indra.

JIMŪTA-VĀHANA (2), hero of Harṣa's drama *Nāgānanda*.

JIMŪTA-VĀHANA (3), an important writer on the *Dharma-sāstras*. Only three of his works are extant, viz., the *Kālaviveka*, *Vyavahāramātrka*, and *Dāyabhāga* (q. v.). Of these, the last is the most important. This work set the rule of succession to ancestral property in Bengal, until it was amended by the Hindu Succession Act 1956.

Nothing definite is known about his age. Kane has conjectured, from some astronomical references found in his works,

that Jimūtavāhana wrote between AD 1090 and 1130. (*History of Dharmaśāstra*, I, 699–713)

Jina, “victor”. The Jains use this epithet for their *tīrthaṅkaras*. Thus a Jaina is a follower or worshipper of the Jinas. The Buddhists use Jina as an epithet of the Buddha.

JINAGUPTA belonged to a noble family of Gandhāra. He adopted Buddhism and became a monk. He went to China in AD 557 and lived in Ch’ang-ngan, except for a break of ten years (572–582), until his death in 605. He translated 43 Buddhist texts into the Chinese.

JINENDRABUDDHI (1), author of *Nyāsa*, a commentary on the *Kāśikāvṛtti*. He is mentioned by Māgha in his *Śiśupālavadha* (II, 112). Jinendrabuddhi was a Buddhist.

JINENDRABUDDHI (2), a Jaina grammarian and poet. He was also named Devanandin, but he is usually called by his honorific name Pūjyapāda.

JINEŚVARA-SŪRI (fl. 11th century), was the founder of Kharatara-Gaccha, a branch of the Śvetāmbara Jains. Some Jaina ascetics at that time lived in temples. This was called *caitya-vāsa*. Jineśvara opposed this system, for he said this led to corruption. He was the author of a number of works on Jaina religion and philosophy. Most of his life was spent in Gujarat, Malwa and Rajasthan.

JIṢṆU, “victorious”, one of the ten names of Arjuna; *Mahābhārata*, IV, ch.44.

Jiṣṇu is an epithet of Kṛṣṇa also; *Ibid.*, V, ch.69.

Jīva, life, soul, the one which passes from body to body in successive births. *Jīva* is generally identified with *ātman*, but distinguished from *kṣetrajñā*, the one who makes the body work.

“Another internal *ātman* (self) that is generated with all embodied *kṣetrajñas* is called *Jīva*, through which the *kṣetrajñā* becomes sensible of all pleasure and pain in successive births.”—*Manusmṛti*, XII, 13.

JĪVA GOSVĀMIN, a prominent figure among the Gauḍiya Vaiṣṇa-

vas. He left home at the age of 24, and joined his uncles Sanātana and Rūpa at Vṛndābana where he settled down for life. Jīva was a prolific writer. Among his many works are *Ṣaṭ-sandarbhā* on Vaiṣṇava philosophy, *Gopāla-Campū*, *Harināmamṛta Vyākaraṇa*, etc. Jīva died in 1609.

JĪVAKA, famous physician and surgeon at the time of the Buddha. He was also the personal physician of the Buddha. Jivaka had been abandoned on the roadside by his mother in his infancy. He was picked up and brought up by Prince Abhaya. Jivaka thus had the epithet *Komārabhacca*. In his boyhood, Jivaka went to Takṣaśilā and learnt medicine as the apprentice of a renowned physician. He earned a name as a good doctor very quickly. The sixth book of the *Mahāvagga* in the *Vinaya Piṭaka* describes some of his miraculous feats in curing diseases. In one case he opened the skull of a rich merchant and took out two worms and thus cured him of a constant headache. There was the case of the boy from Vārāṇasī who used to amuse himself by tumbling. His intestines got entangled. Jivaka diagnosed the trouble correctly, and cured him by a surgical operation of the abdomen. Jivaka cured the Buddha by giving him very mild purgatives. For instance, once he gave him as a purgative some medicated lotus flowers to smell.

JĪVANDHARA-CAMPŪ, by Haricandra gives, in a *campū* form, the story of Jivandhara as described in the Jaina *Uttara purāṇa*. Jivandhara is a prince who is accomplished in all the arts. In course of time he wins eight beautiful girls as his wives. He kills the person who had usurped his father's throne, reigns for sometime, and ultimately renounces the world like a pious Jaina. His wives become nuns.

Jivanmukta, "emancipated while living". According to the *Vedānta*, a man becomes *jivanmukta* when he has attained true knowledge. He is no longer subject to any of the illusions subjective or objective which could make any knowledge, action, or feeling possible for him. For him all world-appearance has ceased. "He is the one light burning alone in himself where everything else has vanished for ever from the stage".

JIZO BOSATSU, name of Kṣitigarbha (q. v.) in Japan.

JÑĀNA-DĀSA, *Vaiṣṇava* poet of Bengal. He was born in a Brāhmaṇa family in 1530 in the Kāndrā village in the northern part of the Burdwan district. As a writer of *Vaiṣṇava* poems, Jñānadāsa is considered next only to Caṇḍīdāsa. Jñānadāsa wrote both in Bengali and Brajabuli. This latter is Bengali mixed with the language of Mithilā.

JÑĀNADEVA, also known as Jñāneśvara was the first great poet of the Marāṭhī language. He flourished at the end of the 13th century, under the Yādava king Rāmadevarāo of Devagiri, northern Deccan. Jñānadeva's works include *Jñāneśvarī* (q. v.), *Amṛtānubhava*, *Cāṅgadeva-Pāsaṣṭhī*, etc. He also composed a number of *Abhaṅgs*. He taught the people the way of devotion. Many other poet-saints following Jñānadeva composed hymns in honour of the god Viṭhobā of Pandharpur. Jñānadeva is said to have died by entering *samādhi* at the age of twenty one.

Jñāna-mārga, "way of knowledge", one of the several ways of attaining *mokṣa*, liberation. The others are *karma-mārga*, way of works; *bhakti-mārga*, way of devotion; *śannyāsa*, renunciation; etc. "Even if you be the most sinful of all sinners, yet shall you cross over all sin by the raft of *jñāna*, knowledge" *Bhagavad-gītā* IV, 36.

Jñāna is philosophical understanding. It is opposed to *ajñāna* or *avidyā* which is the root cause of suffering and rounds of rebirth.

Jñāna-mudrā, "gesture of knowledge", name of a hand pose. The palm of the hand, in this *mudrā*, is held against the bosom near the heart, with the tips of the thumb and the index or middle finger touching each other.

Jñānendriya, the (five) organs of sense viz., eye, ear, nose, tongue, and skin; and *manas* (mind). The function of *manas* is to interpret the perception of the former five. In the Sāṅkhya system *manas* is a separate category by itself. *Manusmṛti* (II, 92) says that *manas* is an internal organ which by its quality belongs both to *jñānendriya* and *karmendriya* sets.

JÑĀNEŚVARĪ, also called *Bhāvārtha-dīpikā*, is a commentary on

the *Bhagavad-gītā* by Jñānadeva, the Marāthī saint-poet. It is the earliest commentary on the *Gītā* in a modern language. It is not a verse by verse commentary, but a discussion in detail of the 700 *ślokas* of the *Gītā* in 9,000 Marāthī *obis*. Jñānadeva generally follows the *Gītābhāṣya* of Śaṅkarācārya, but at times indicates the views of the Nātha sect. The work is highly regarded for its poetic value, and also as evidence of Jñānadeva's scholarship.

Jodo, name for Ching-t'u or the Pure Land sect of Buddhism in Japan. It was introduced there in AD 1175 by Honen (AD 1133-1212). He instructed his followers to repeat 'Nembutsu', as many times as possible; and to observe the monastic rules and formalities. The sect believed that invocation of Buddha Amida (= Amitābha) was all that was necessary to purify oneself of all sins and to attain rebirth in the paradise of Amitābha. The sect was developed into Jodo-Shinsu by Shinran (1173-1263). This sub-sect has now more followers than Jodo proper.

JOHNSTON, Edward Hamilton was born on 26.3.1886. He came to India as a member of the Indian Civil Service. He retired in 1924, and went back to England. He was made the Boden Professor of Sanskrit at Oxford in 1937. He died on 24.10.1942. His work *Early Sāṅkhya* came out in 1937. He edited and translated Aśvaghoṣa's *Buddhacarita* (1935-36), and also edited Aśvaghoṣa's *Saundarānanda*.

JOLLY, Julius was born in Heidelberg, Germany on 28. 12. 1849. He specialized in Indian Linguistics and Ancient Hindu Law. He was a Professor at the Munich University. He was the Tagore Law Lecturer for 1883 at the Calcutta University. The lectures were published in 1885 as *Outline of an History of the Hindu Law of Partition, Inheritance and Adoption as Contained in the Original Sanskrit Texts*. For the *Sacred Books of the East* he had translated the Institutes of Viṣṇu, Nārada and Bṛhaspati (Vols. 7 and 33). Jolly died in 1932.

JONARĀJA was a scholar in the court of Zainul Ābidin (1420-1470), Sultan of Kashmir. On his request Jonarāja wrote a continuation of Kalhaṇa's *Rājataranginī*. Kalhaṇa had ended this history of

Kashmir upto 1140-50. Jonaraja continued it upto 1459. He was also the author of commentaries on *Kirātārjunīya*, *Prthvirāj-avijaya Mahākāvya*, etc.

JONES, William was born in London on 28. 9. 1746. He was educated at Harrow. Later he was a scholar at the University College, Oxford. Jones mastered the Arabic and Persian languages. He translated into French a life of Nadir Shah in 1770. He was an unsuccessful candidate for the Arabic Professorship at Oxford. He was called to the bar in 1774, and in 1783 he was appointed a Judge of the Supreme Court in Calcutta. Soon after arrival, on January 16, 1784 he founded the Asiatic Society of Bengal, and was the President of the Society till his death.

Jones was the first English scholar to know Sanskrit. He translated the *Śakuntalā* (1789), *Hitopadeśa* (1791), *Manusmṛiti* (1794), and *Gītāgovinda*, and also edited the *Ṛtu-saṅhāra* (1792).

In his annual speech before the Society in 1786, Jones said that the ancient languages of Europe, the Zend language of Persia, and Sanskrit belonged to the same linguistic family. This started the study of Comparative Philology. Jones died on 27. 4. 1794.

JORWE, an archaeological site on the outskirts of Nasik in Maharashtra. It has been chosen from a large and well-studied group (Nevasa, Chandoli, Prakash, etc.) as the type site of a clay ware. The wares are made of well levigated clay and fired at high temperature. They are partly handmade, and have monotonous geometrical patterns in dull gray. Radiocarbon dates place the Jorwe ware in 1375-1050 BC.

JOSHI, Laxmanshastri was born on 27. 1. 1901 in a village in the Dhulia district of Maharashtra in a priestly family. He had a traditional Sanskrit education. He was a student of the Prajñā Pāthshālā, Wai, where later in 1931 he himself became the Principal. Joshi started a project of *Dharmakośa*. It aims at presenting material from original sources, arranged in a chronological manner, on Law, Social Institutions, and speculations on Religion, Ethics, Philosophy etc. Joshi has been a prolific writer on Vedic culture and its developments.

JŪMARANANDIN revised the commentary which the author Kramadīśvara had written on his grammar *Saṅkṣiptasāra*, whence this grammar is sometimes designated as *Jaumara*. Jūmaranandin probably flourished in the 14th century.

Junāgaḍh Inscriptions, same as Girnar Inscriptions (q. v.).

Juṇha Jātaka. This is the Pali name. See under Sanskrit name Jyotsnā Jātaka.

JUNNĀR, a town about 80 kilometres north of Pune contains 140 rock cut Buddhist monasteries and *caityas*. They are found in five different localities, south, west and north of the town. The caves are generally devoid of figures, ornaments and imagery. Some of the caves may be as old as 100 BC.

JUṢKA mentioned in the *Rājatarāṅgiṇī* (I, 168) along with Huṣka and Kaniṣka as founders of cities in Kashmir. Juṣka is generally identified with the Kuṣāṇa king Vāsiṣka, and the city Juṣkapura founded by him has been identified by Stein with the modern village of Zakar in the valley.

JVALĀ-MUKHĪ, a place of pilgrimage, about 35 kilometres south of Kangra town in Himachal Pradesh. The temple has no idol. Natural jets of gas about ten in number come out of the rock where the temple has been built. These when set on fire are considered to be the mouth of the goddess.

Jvālāmukhī is also a *Pīṭha* (q.v.) of the Śakti worshippers. Devī's tongue is said to have fallen here. *Pīṭha-devatā*, i.e., the form of the Devī, here is Siddhidhā or Ambikā; and the *Kṣetrādhiṣa* or Bhairava of this place is Unmatta. (*Pīṭha-nirṇaya*.)

Jyā, "string of a bow", "chord". In astronomical calculations, the term *jyā* is used for Rsine of an angle, i.e., for half chord. A half chord should be *jyārdha*, and in fact, this is the term when it is first used (*Āryabhaṭṭya*, I, 12), but later it is shortened to *jyā* (*Ibid.*, II, 9)

Āryabhaṭṭa gives the values of Rsine in terms of minutes for 24 angles in multiples of 225 minutes, or 3 degrees and 45 minutes. The Greeks used chords and not sines in their astronomical

calculations. The first Arab mathematician to use sines was al-Battānī who flourished in the second half of the ninth century.

Jyāiṣṭha, “relating to Jyēṣṭhā”, name of a month, May–June. The moon gets full near the Jyēṣṭhā *nakṣatra* in this month. Hence the name. Its god is Agni.

Jyēṣṭhā, “first born”, name of a *nakṣatra* (q.v.) The stars comprising this *nakṣatra* are alpha, sigma, and tau *Scorpii*. Its influence is considered malefic in astrology. Persons born when the moon is in this *nakṣatra* are placed in the *Rākṣasa-gaṇa*. See *Gaṇa* (1).

JYĒṢṬHA RŪDRA, name of a deity worshipped by Jalauka, a king of Kashmir (*Rājatarāṅgini*, I, 113, 124 & 151). Jalauka is said to have ruled over Kashmir shortly after Aśoka.

JYOTIRĪSVARA, was a scholar and litterateur of mediæval Mithilā. He was a courtier of Hariharasiṅha, the last independent king of Mithilā. Thus he belonged to the first half of the 14th century. His Sanskrit works include *Dhūrta-samāgama*, a drama and *Pañca-sāyaka*, a work on erotics. He wrote *Varṇana-ratnākara*, in old Maithila prose. This is a work on miscellaneous subjects including music. Kaviśekharaçārya was an epithet of Jyotirīśvara.

Jyotirliṅga, the twelve great Śiva-liṅgas. These are: 1. Somañātha in Saurāṣṭra, 2. Mallikāṛjuna in Śrīśaila on the Krishnā river, 3. Mahākāla in Ujjayinī, 4. Omkāra in Amareśvara on the Narmadā, 5. Kedāra in the Himālaya, 6. Bhīmaśaṅkara in Dākinī near the source of Bhīmā north west of Pune, 7. Viśveśvara in Vārānaśī, 8. Tryambaka near the source of the Godāvārī, 9. Vaidyanātha in Citābhumī in Bihar, 10. Nāgeśa in Dvārakā, 11. Rāmeśvara in Setubandha, and 12. Ghuśri-neśa in Śivālaya, about 20 kilometres from Daulatabad. (*Śiva-purāṇa*, I, ch. 38)

Jyotiṣa, “astronomy”, is one of the six *Vedāṅgas*, i. e., accessory to the Vedas. The purpose of *Jyotiṣa* was to fix the most auspicious days and seasons for the performance of sacrifices. The extant *Jyotiṣas* are accessories to the Ṛg, Yajur and Atharva Vedas respectively. Of these, the first is more well-known.

It is a short tract of 36 verses. The number of days in a year is taken as 366, and five years make a *yuga*. One *adhika-māsa* (intercalary month) is added for every 30 lunar months.

Jyotsnā Jātaka. This is the 456th story of the *Jātaka*.

In former times, Brahmadatta was the king of Vārāṇasī. His son Jyotsnākumāra went to Takṣaśilā for his education. One night while walking in the dark he broke the begging bowl of a Brāhmaṇa. The Brāhmaṇa asked him for the price of food in the bowl. The prince said that he would pay him when he became the king.

On returning to Vārāṇasī, his father made him the king, and then he was called Jyotsnā-rāja. The Brahmaṇa heard this and went to Vārāṇasī. He stopped the king as he was going on an elephant, and reminded him of his promise. The king gave him a lot of wealth. The king was the Bodhisattva.

K

KA, "who?". The first nine stanzas of Ṛgveda, X, 121 end with the refrain *Kasmāi devāya haviṣā vidhema ?* "To whom (*ka*) shall we address our hymn?". The tenth stanza identifies Ka with Prajāpati. This identification of Ka with Prajāpati continues in the *Brāhmaṇa* literature, e. g., in the *Śataptha Brāhmaṇa*, *Tāṇḍya Brāhmaṇa*, etc.

The identificātion is lost in later literature. In Tāntrism, Ka stands for *krodha* (anger), *Kāmadeva*, etc.

KABANDHA, name of a monstrous *rākṣasa*. He had no head or chin. His mouth was on his belly and his one eye on his breast. His arms were enormously long. Rāma and Lakṣmaṇa met him when they were searching for Sitā. They killed him by cutting off his arms. After his death, when his corpse was burned, his spirit arose and said that he had been deformed due to the curse of a sage. He advised Rāma to befriend Sugrīva who would help him in recovering Sitā (*Rāmāyaṇa*, III, 69-72)

KABIR (prob. AD 1440-1518), was a weaver in Vārāṇasī. He was brought up by Muslims. He became a prominent religious teacher and forerunner of those who attempted harmony among Muslims and Hindus. His teachings emphasized unity and spiritual nature of the True God, whom he also called Rāma and Allah, to show his indifference to traditional differences. He is said to have been a disciple of the Vaiṣṇava saint Rāmānanda. After his death some of his followers remained Muslims; his Hindu adherents formed the sect of Kabir-panthis, which has a substantial following, in north and north-western India. Kabir's works were collected into a scripture known as *Bijak*.

KACA was the son of Bṛhaspati, the *guru* of the gods. Once the gods found that after a battle with the *Asuras*, all the *Asuras* killed in the battle were revived by their *guru* Śukra. So they sent Kaca to Śukra to learn from him this science of the revival of the dead. Devayānī daughter of Śukra fell in love with Kaca, but when she expressed a desire to marry him, he refused her. On this Devayānī uttered a curse that Kaca would never be able to apply the science he had learnt. *Mahābhārata*, I, ch. 67.

KĀCA, name of king known from a few coins of the Gupta period. The coins bear a close resemblance to those of Samudragupta. Some hold that Kāca was the original name of Samudragupta. Others think that Kāca was the eldest brother of Samudragupta and he had headed a rebellion against him. Others think that Kāca was a younger brother of Samudragupta. There is, however, no evidence that Kāca was a scion of the Gupta family.

KACCHAPAGHĀTA, name of a Rajput tribe, now known as Kacchāwā. This tribe ruled over Gwalior and adjacent regions in the 10th and 11th centuries. There were at least three ruling families, who ruled from Gwalior, Narwar, and Dubkund. The latter two places are 60 and 100 kilometers respectively southwest of Gwalior. According to Rajput tradition, the last Kacchāwā king (of either Gwalior or Narwar) was Tejkarān, also known as Dulhā Rāya. For some unknown reason he left home and settled down in Daosā, a place about 65 kilometres east of modern Jaipur. The princes who ruled in later days over Āmber and Jaipur were descendents of Dulhā Rāya.

Kacchapa Jātaka (1). This is the 178th story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as a potter. Some tortoises lived in a lake near by. Knowing that there would be a drought, they swam in time to the neighbouring river. One tortoise, however, did not go. He buried himself in a hole, when the drought came. One day Bodhisattva was digging for clay. His spade struck the shell of the tortoise, who uttered two verses on the folly of clinging too much to things, and died.

Kacchapa Jātaka (2). This is the 215th story of *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was his minister. The king was an inveterate talker, and Bodhisattva was looking for an opportunity to admonish his master. A tortoise lived in a lake. He was friendly with two geese. One day they invited the tortoise to their abode. When he agreed they made him hold a stick between his teeth, and seizing the two ends flew away with him. The children of the village, seeing them, started shouting. The tortoise, being of a talkative nature, opened his mouth, to reprimand them. It fell near the palace and was crushed to death.

Kacchapa Jātaka (3). This is the 273rd story of the *Jātaka*.

Formerly when Brahmadatta was king of Vārāṇasī, Bodhisattva was an ascetic. Once a monkey insulted a tortoise by introducing his private parts into the tortoise as the latter lay basking in the sun with his mouth open. The tortoise snapped its mouth shut and refused to release him. The monkey carried the tortoise and sought help from Bodhisattva. He persuaded the tortoise to release the monkey.

KACCHĀWĀ, name of the Rajput clan or tribe which ruled in the former Jaipur State. See Kacchapaghāta.

KADAMBA, a dynasty which ruled over western Karnataka, with their capital at Banavāsī. Their first ruler Mayūraśarman flourished about the middle of the fourth century AD. The rule of the dynasty came to end sometime in the beginning of the 7th century.

There was revival of the dynasty towards the close of the 10th century, when they ruled from Banavāsī and Goa mainly as vassals of the Cālukyas.

KĀDAMBARĪ, a prose romance by Bāṇabhaṭṭa. It narrates the love story of Candrāpiḍa and Kādambari in their present and past lives. Parallel to this story runs the love story of Puṇḍarika and Mahāśvetā. Bāṇabhaṭṭa did not complete the work. An end was made for it by his son Bhūṣaṇa Bhaṭṭa or Bhaṭṭa Pulina, who states that he did so because regret was felt at the incomplete condition of the work.

KĀDAMBARĪ-KATHĀ-SĀRA, is an elegant metrical summary of Bāṇa's *Kādambarī*, in eight cantos, by the Kashmirian Abhinanda (9th century). The work is composed mostly in the *Śloka* metre. The work has become well-known because it has been quoted by Abhinavagupta, Kṣemendra and Bhoja.

KADPHISES I, or Kujula Kadphises, was the chief of the Kuṣāṇa section of the Yue-chi nomads. He established the Kuṣāṇa empire on the borderlands of India. From his coin types it appears that he ruled after the middle of the first century AD.

KADPHISES II, or Wima Kadphises, was the successor of Kadphises I. The Chinese annalists credit him with the conquest of the Indian interior, where he set up a governor to rule in his name. He became a convert to Śaivism and proclaimed himself as *Mahīśvara* on his coins.

KADRU, daughter of Dakṣa, and one of the two wives of Kaśyapa. She was the mother of 1,000 serpents. With the help of her serpent sons she was able to cheat Vinatā, her co-wife, in a wager, and make her her slave. Vinatā was freed by her son Garuḍa, *Mahābhārata*, I, chs. 16-34. (According to the *Viṣṇu-purāṇa*, I, ch. 15, v. 77, Dakṣa had 60 daughters, 13 of whom including Kadru and Vinatā were married to Kaśyapa.)

KAEGI, Adolf was born in Zurich on 30. 9. 1849. He studied first at Zurich, and then went on to Tübingen where he was a pupil of Rudolf Roth. Kaegi was later a Professor at the Zurich University. He died on 14. 2. 1925. His work *Der Rigveda* came out in 1881.

Kāhana, (Pali : *kahāpaṇa*), common term for a *kārṣāpaṇa* made of silver.

KAHOḌA, a learned teacher, and father of Aṣṭāvakra (q.v.).

KAIKASĪ, mother of Rāvaṇa. She was the daughter of a *rākṣasa* named Sumālī. On the advice of her father she went to the sage Viśravas, who understanding the purpose of her coming, married her. They had three sons, Rāvaṇa, Kumbhakarṇa and Vibhiṣaṇa, and one daughter Śūrpaṇakhā. *Rāmāyaṇa* VII, ch. 9.

KAIKEYA, same as Kekaya (q. v.).

KAIKEYĪ, princess of Kekaya (or Kaikeya), and second of the three queens of Daśaratha. She had nursed Daśaratha back to health when he was severely wounded in a battle with the *Asuras*. Daśaratha had at that time promised her that he would fulfil two of her wishes. She told him that she would ask for these later, on a suitable occasion. (*Rāmāyaṇa*, II, ch. 5). She asked for the fulfilment of her wishes just on the day Rāma was going to be anointed the crown prince. Her wishes were that Rāma should be exiled to the forest for fourteen years, and her son Bharata should be made the crown prince (*Rāmāyaṇa*, II, ch. 11). See also Mantharā.

KAILĀSA, a mountain about 40 kilometres north of the Mānasa lake. This mountain is the abode of Śiva (*Mahābhārata*, III, ch. 108). Kailāsa is also the abode of Kubera. Kubera formerly lived in Laṅkā, but surrendered that place to his stepbrother Rāvaṇa, and went and lived in Kailāsa (*Rāmāyaṇa*, VII, ch. 11). Rāvaṇa had once tried to pull out the mountain from its base. Śiva pressed the mountain down with his big toe. Rāvaṇa's hands were crushed and he cried out in pain. He prayed to Śiva for mercy, and was released (*Rāmāyaṇa*, VII, ch. 16).

KAILĀSANĀTHA. For the temple of Kailāsanātha, see Ellora.

KAIṬABHA, a demon. Before the Creation, Hari was lying on waters. Brahmā who was born in a lotus which had sprung out of the navel of Hari, was busy creating the Vedas. Suddenly two drops of water fell out of Hari on a petal of the lotus. Two demons Madhu and Kaiṭabha were born out of these drops. They stole the Vedas and hid them under the sea. Brahmā requested Hari to recover the Vedas. Hari took the form of Hayagrīva, recovered the Vedas and killed the demons; *Mahābhārata*, Śānti P., ch. 348.

Kaivalya, "oneness", "absolute freedom", "isolation", concept of liberation in the *Yoga* and *Sāṅkhya* schools (*Yoga-sūtras*, IV, 34; *Sāṅkhya-kārikā*, 68). The *yogi* who attains it is in a state of "living liberation" (*jīvanmukta*). The soul in this liberated state is in "isolation". This isolation or oneness is not

conceived as union with God or with other souls: each liberated soul exists in a state of perfect isolation.

KAIYAṬA, author of *Pradīpa*, a commentary on the *Mahābhāṣya*. Kaiyaṭa belonged to Kashmir. His period is not definitely known, but he cannot be earlier than the 5th century.

KĀKA BHUŚUNḌI, name of an immortal crow. (*Yoga-vāsiṣṭha Rāmāyaṇa*, Nirvaṇa-prakaraṇa, *sarga* 14-24)

Kāka Bhuśunḍi is an important character in the Uttara-kāṇḍa of Tulasīdāsa's *Rāmacaritamānasa*. He was a Brāhmaṇa, but was turned into a crow by the curse of the sage Lomaśa. He is immortal, and is fond of witnessing the *bāla-līlā* (childhood days) of Rāma in every *kalpa* when Rāma is born.

A *Bhuśunḍi-Rāmāyaṇa* is attributed to Kāka Bhuśunḍi. It appears to be a medieval (c. 17th century) composition.

Kāka Jātaka (1). This is the 140th story of the *Jātaka*.

In former times, when Brahmadaṭṭa was the king of Vārāṇasī, Bodhisattva was born as the chief of the crows. Once a crow had playfully dropped his dung on the head of the Royal Priest when he was returning from his bath. He thereupon conceived a hatred towards all crows. One day a woman had hit a goat with a burning stick. The goat ran into the stalls of the Royal elephants. The stalls caught fire, and many elephants were severely burnt. The physicians could not heal their wounds. The Priest then suggested the fat of the crows as a cure. Thousands of crows were killed, and all the crows were panic stricken. The matter was reported to Bodhisattva. He came to the king and told him that crows did not have any fat. When the king wanted to know why it was so, Bodhisattva said that it was because their lives were passed in constant dread.

Kāka Jātaka (2). This is the 146th story of the *Jātaka*.

In former times, when Brahmadaṭṭa was the king of Vārāṇasī, Bodhisattva was born as the sea-god. Once a crow and his mate came to the sea shore. They ate and drank the leavings of a sacrifice performed by some people there. Both of them got drunk, and as they sat on the shore the hen crow was

washed into the sea and eaten by a fish. Hearing the husband's lamentations, many crows gathered there and started to empty the sea. They worked for days, and finally were nearly dead of exhaustion. Bodhisattva then appeared before them in a fearful form and scared them away.

Kāka Jātaka (3) This is the 395th story of the *Jātaka*. The story is practically some as that of the Kapota Jātaka (1) (q. v.).

Kākākṣi-golaka Nyāya, the crow's eye-ball rule. (It is said that the crow has only one eye ball; the crow moves it from one eye to the other as required.) This rule is used when one word serves to qualify the terms appearing on both sides of the word. For instance, the word *triṣu* ("In all the three (genders)") occurring in *Parājita parābhutau triṣu naṣṭa-tirohitau* (*Amara-Kośa*) signifies that both the pairs of words appearing on the two sides of *triṣu* may be used in all the three genders. (For the story how the crow lost one eye see Jayanta).

KĀKANDĪ, was the place where Suvidhinātha, the ninth *tirthaṅkara* of the Jainas was born. The Buddhists mention that an ancient sage Kākanda lived there. D. C. Sircar has identified the place with Kākan on the basis of some inscriptions found there. Kākan is in the Jamul sub-division of the Monghyr district of Bihar. (*Studies in the Geography of Ancient and Medieval India*, pp. 308-309)

Kakaṇṭaka Jātaka. This is the 170th story of the *Jātaka*. The story forms a part of the Mahā-unmārga Jātaka.

A chameleon once showed deference to a king. The king was pleased and ordered that the animal should be given a small coin's worth of meat every day. One fast-day there was no meat to be had, and the man who supplied it tied the coin round the chameleon's neck. The next time the animal saw the king it refused to salute him, because it felt itself to be his equal on account of the wealth round its neck.

KĀKATĪYA, name of a ruling dynasty of eastern Deccan. They were Śūdra by caste, and originally feudatories of the Cālukyas of Kalyāṇi. They became independent by the middle of the 12th century. From the middle of the 13th century, there

capital was at Oruguṅallu (Warangal) in Andhra. The kingdom was finally subdued during the reign of Ghiyas-ud-dīn Tughluq (1320-25).

One of the Kākatiya rulers was a woman, Rudrāmbā (c. 1260-c. 1300). Marco Polo, the Venetian traveller, wrote about her reign, "I can tell you that throughout her 40 years' reign she has governed her kingdom well with a high standard of justice and equity."

Kākavati Jātaka. This is the 327th story of the *Jātaka*.

In former times, Bodhisattva was born as the son of Brahmadatta, the king of Vārāṇasī. On the death of his father he became king. His queen Kākavati was a beautiful woman. A king of birds, in the guise of a man played at dice with Bodhisattva. He fell in love with Kākavati, and carried her away. The king missing his queen, sent one Naṭakuvera to look for her. He hid himself in the bird's plumage, and reached the place where Kākavati was held. There he enjoyed her favour and returned to Vārāṇasī in the bird's wing. When the bird and king were playing at dice, Naṭakuvera sang a song telling of his experience with Kākavati. The bird realising what had happened, brought the queen back to Vārāṇasī.

Kakkara Jātaka. This is the 209th story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was a tree-god in a forest. One day a hunter went to the forest to catch *kakkara* birds. A wise bird avoided him till the hunter was quite exasperated. In the end the hunter camouflaged himself like a tree, but the bird laughed at his face.

Kakkāru Jātaka This is the 326th story of the *Jātaka*.

Formerly, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was a god in the Trayastriṅśa heaven. Once a festival was held in Vārāṇasī. Bodhisattva and three other gods came to see the festival. They had wreaths of *kakkāru*-flowers, the fragrance of which filled the town. Men asked for these flowers, but the gods explained that these could be worn by those possessed of certain virtues. The royal priest claimed these virtues. The wreaths were put on his head and the gods

disappeared. The priest was seized with great pain in his head, and he could not remove the wreaths. When he had suffered for seven days, the king hoping to save his life, held another festival at which the gods were again present. When the priest confessed that he had falsely claimed those virtues, the gods removed the wreaths, and he was relieved.

KAKṢĪVAT, a sage mentioned in the *Ṛgveda* (I, 18. 1; I, 112. 11; and I, 125. 1). His story as given in the *Bṛhaddevatā* (III, 142–146) is: Kakṣivat was going home after completing his training in the Vedas. He fell asleep in a forest. King Svanaya saw him as he was passing by with his family and retinue. Seeing his good looks and finding that he belonged to a good caste, Svanaya wanted to give him his daughter in marriage, but meanwhile gave him ten maidens decked with ornaments.

KAKUDA KĀTYĀYANA, (Pali, Kakudha Kaccāna), a philosopher contemporary with the Buddha. His name is generally written in Buddhist books as Pakudha Kaccāna (q.v.).

KAKUSANDHA, (Sanskrit, Krakucchanda), the 22nd of the 24 buddhas who came before the historic Buddha. He is the first of the five buddhas of the present Bhaddakappa. He was the son of Brāhmaṇa Aggidatta, native of Khemavati.

KAKUT-STHA, an epithet of king Purañjaya of the dynasty of Ikṣvāku. He agreed to fight with the *asuras* on behalf of the gods, if he could ride on the shoulders of Indra. Indra took the shape of a bull, and Purañjaya sat on his *kakuda* (hump). That is how he got his epithet Kakut-stha (*Viṣṇupurāṇa*, IV, 2. 23; *Raghuvamśa*, VI, 72).

Kalā, a practical art or fine art. There are 64 *kalās*, and the *Kāmasūtra* (I, ch 3) which gives a list of these, says that a girl must learn them to complete her education. An almost identical list given in the *Saivatantra* is as follows:

1. *Gita*, singing; 2. *Vādyā*, playing on musical instruments;
3. *Nṛtya*, dancing; 4. *Nāṭya*, acting; 5. *Ālekhyā*, painting;
6. *Viśeṣakacchedyā*, making *tilaka* marks on the forehead;
7. *Taṇḍulakusumabalivikāra*, arranging rice grains and flowers

for offering in a *pūjā*; 8. *Puṣpāstarāṇa*, making beds with flowers; 9. *Daśanavasanāṅgarāga*, colouring the body, teeth and clothes; 10. *Mañibhūmikākarma*, inlaying floors with jewels; 11. *Śayanaracanā*, making beds; 12. *Udakavādyā*, playing tunes on glass bowls filled with water; 13. *Citrayoga*, (?); 14. *Mālyagranthana-vikalpa*, threading garlands; 15. *Śekharāptīḍa-yojana*, making head-dress of flowers; 16. *Nepathya-yoga*, building stages for theatres; 17. *Karṇapatrabhaṅga*, making ornaments for ears; 18. *Gandhayukti*, blending perfumes; 19. *Bhūṣanayojana*, wearing ornaments; 20. *Aindrajāla*, magic tricks; 21. *Kaucumārayoga*, (?); 22. *Hastalāghava*, sleight of hand; 23. *Citraśāka-pūpabhakṣyavikāra-kriyā*, making vegetable dishes; 24. *Pānakarāsarāgāsava-yojana*, mixing drinks; 25. *Sūcivāpakarma*, embroidery; 26. *Sūtrakriḍā*, puppet show; 27. *Viṇāḍamaruka-vādyādi*, playing *vina* and drums; 28. *Praheḷikā*, riddles; 29. *Pratimālā*, making copies of things; 30. *Durvācakayoga*, interpreting difficult passages; 31. *Pustakavācana*, reading books written in a bad hand; 32. *Nāṭakākhyayikā-darśana*, painting scenes from dramas; 33. *Kāvyasamasyāpūraṇa*, completing incomplete verses; 34. *Paṭṭikāvetravāṇa-vikalpa*, weaving cane and reed baskets; 35. *Tarku-karma*, spinning on a spindle; 36. *Takṣaṇa*, carpentry; 37. *Vāstuvidyā*, architecture; 38. *Rūpyaratna-parikṣaṇa*, assaying silver and gems; 39. *Dhātuvāda* mineralogy; 40. *Maṇirāga-jñāna*, gemnology; 41. *Ākara-jñāna*, mining; 42. *Vṛkṣāyurveda-yoga*, disease and treatment of plants; 43. *Meṣakukkuṭaśāvayakayuddha-vidhi*, training fighting rams, cocks, etc.; 44. *Śukasārikā-pralāpana*, teaching parrots and mynahs to speak; 45. *Utsādana*, anointing; 46. *Keśamārjana-kaṣāla*, washing hair; 47. *Akṣaramuṣṭikā-kathana*, knowing what is held in another's hand; 48. *Mlecchitavikalpa*, foreign languages; 49. *Deśabhāṣā-jñāna*, dialects of the people; 50. *Puṣpaśakāṭikā-nimitta-jñāna*, making flower chariots; 51. *Yantramātrkā-dhāraṇamātrkā*, making different types of *yantras* (?); 52. *Sampātya*, cutting gems; 53. *Mānasī kāvyakriyā*, writing verses on other people's thoughts; 54. *Abhidhāna-kośa*, dictionaries and thesauri; 55. *Chandojñāna*, poetic metres; 56. *Kriyāvikalpa*, alternative methods; 57. *Chalitakayoga*, trick or deceit; 58. *Vastragopana*, making cotton appear like silk; 59. *Dyūta-viśeṣa*, different types of gambling; 60. *Ākarṣa-kriḍā*, attracting things from a distance; 61. *Bālakakriḍanaka-samūha*, children's

games; 62. *Vaināyiki vidyā*, (?); 63. *Vaijayiki vidyā*, (?); 64. *Vaitāliki vidyā*, (?).

There are other lists of 64 *kalās*.

Kāla, "time", in Jaina philosophy, is a *dravya* (substance). It consists of innumerable particles which never mix with one another, but which help in the happening of the modification or accession of new qualities and the change of qualities of the atoms.

Kāla is a substance existing by itself, in the Nyāya-Vaiśeṣika system also. In accordance with the changes of things it reveals itself as past, present and future. The Sāṅkhya does not admit the existence of any real time: *Kāla* has no existence separate from the atoms and their movements.

KĀLA, "Time" personified; Yama, the god of death.

Rāma had come down to earth for 11,000 years. When this period was over, Brahmā sent Kāla to him in the form of an ascetic, to remind him that it was time to go back to heaven (*Rāmāyaṇa*, VII, ch. 103).

Kālabāhu Jātaka. This is the 329th story of the *Jātaka*.

When Dhanañjaya was the king of Vārāṇasi, Bodhisattva was born as a parrot. His name was Rādha, and his brother's name was Proṣṭhapāda. They were caught by a fowler and brought to the court of the king. They were looked after well. Later, a monkey, Kālabāhu, was added to the collection of animals, and the people in the palace lost interest in the parrots. Proṣṭhapāda wanted to leave the palace, but Rādha advised him to be patient. Soon, the children became frightened of the monkey's tricks, and he was sent away.

Ānanda was Proṣṭhapāda, and Devadatta, Kālabāhu.

KĀLACAKRA, is the name of a school of Buddhist philosophy. It arose in northwestern India in the 10th century. The text of this school is known as *Kālacakra-tantra*.

Kālacakra is also the name of manifestation of Akṣobhya.

KALACURI, also called Haihaya, is the name of certain dynasties which ruled over parts of northern and central India from the

sixth century AD to the 15th century. From their inscriptions it appears that there were at least three such dynasties. They are known to the historians as Kalacuris of Gorakhpura, Tripuri, and Tummāṇa respectively. The first place is in Uttar Pradesh and the other two are in Madhya Pradesh. The Kalacuris of Tripuri were the most important of these dynasties. The greatest king of this dynasty was Karṇa (c. 140–c. 1073). He had at one time become the ruler of the whole of central India and had assumed the title *Trikaliṅgādhipati*.

Kalacuri-kāla, same as Cedi-kāla (q.v.).

KĀLAHASTĪ, a place of pilgrimage in southern Andhra Pradesh. It is about 50 kilometres northeast of Tirupati. The place has numerous temples, mainly of Śiva. It is thus known as the second Vārāṇasī.

KĀLAKĀ, daughter of Dakṣa, and a wife of Kaśyapa. Her sons were the *asuras* known as the Kālakeyas (q.v.).

KĀLAKĀCĀRYA-KATHĀNAKA, an anonymous Prakrit work in prose and verse. It is generally recited by Jaina monks at the end of the recital of the *Kalpa-sūtra*. Kālaka, a prince, is converted to Jainism and becomes a monk of a high order. His younger sister Sarasvatī, a nun, is abducted by Gardabhilla, ruler of Ujjayinī, and taken to his palace. Kālaka goes to Śakakula and induces the Śaka chiefs called Shāhīs, owing allegiance to an overlord called Shāhānu Shāhī to accompany him to Hindukadeśa and rescue his sister. Gardabhilla is defeated and imprisoned, and a line of Śaka king is established in Malwa. Later the Śaka dynasty is uprooted by Vikramāditya who then establishes the Vikrama era. See also Gardabhilla.

Kālakarnī Jātaka. This is the 83rd story of the *Jātaka*.

In former times, when Brahmadatta the was king of Vārāṇasī, Bodhisattava was a rich merchant. His friend Kālakarnī lived with him. His other friends advised Bodhisattva not to associate with a man with such inauspicious name as Kālakarnī (Black-eared ? Death-eared ?), but Bodhisattva did not listen to them. One day, when Bodhisattva was away, a gang of

robbers tried to enter the house, but Kālakarṇi, with great presence of mind asked the few remaining servants to beat drums all over the house, thereby giving the impression that the house was fully occupied. The robbers fled leaving their weapons. Bodhisattva told his other friends that he would have lost everything if he had listened to them

KĀLAKAVANA, the Rajmahal hills in Bihar. Āryā-varta was bounded on the east by Kālakavana (*Mahābhāṣya*, II, 4. 10).

Kālakeya, a type of demon. With Vṛtta as their leader the demons attacked the gods. When Vṛtta was killed by Indra, they hid under the ocean. On the request of the gods, Agastya drank up the ocean. The Kālakeyas were exposed. They were then killed by the gods (*Mahābhārata*, III, chs. 100-105).

Kālamukha, a Śaiva sect, found in Karnataka from the 9th to the 14th century. Rāmānuja (11th century) thought that they were more extreme than the Kāpālikas. Their practices, according to him were: 1. eating food in a skull, 2. besmearing the body with the ashes of a dead body, 3. eating the ashes, 4. holding a club, 5. keeping a pot of wine, and 6. worshipping the god as seated therein.

Kalanduka Jātaka. This is the 127th story of the *Jātaka*.

(The first part of the story is similar to that of the Kaṭāhaka Jātaka (q. v.), except that the name of the son of the slave in this case was Kalanduka.) The Treasurer sent a parrot in search of Kalanduka. The parrot went to the border, and saw Kalanduka amusing himself with his wife in a boat. In his arrogance Kalanduka spat on the head of his wife the milk he had taken. The parrot threatened to expose him.

KĀLANEMI, a *rākṣasa*, and uncle of Rāvaṇa. During the war in Laṅkā, when Lakṣmaṇa had swooned, Hanumān was sent to the Droṇa mountain for medicine. Rāvaṇa deputed Kālanemi to obstruct the path of Hanumān. He appeared before Hanumān disguised as a sage. Hanumān, well acquainted with the trickeries of the *rākṣasas*, killed him (*Adhyātma Rāmāyaṇa*, Yuddha Kāṇḍa, ch. 67)

The story of Kālanemi is found in Gauḍīya (VI, ch. s. 82-83)

and North-Western (VI, ch. 81) recensions of the *Rāmāyaṇa* of Vālmīki, but is not found in its Southern recension.

KĀLAÑJARA, a place in the Banda district of Uttar Pradesh was the capital of the Candellas from the middle of the 10th century after it was conquered by Yaśovarman. His son Dhaṅga and his successors called themselves Lords of Kālañjara.

KALANOS, an Indian philosopher who agreed to accompany the court of Alexander the Great. He fell ill for the first time in his life at the age of 73. He then decided that it was no longer worth living, and so he burnt himself to death. Alexander honoured him by a sumptuous funeral (feast ?). (*Bibliotheca Historica* of Diodorus Siculus, ch. 107).

KALĀPA (KA), another name of the grammar *Kātantra* (q. v.). According to tradition it was revealed to its author Śarvavarman through the grace of god Kumāra. Hence it is also called Kaumāra or Kalāpaka, after the plume of the peacock, the vehicle of Kumāra.

Kalāpaka. When four verses or stanzas in a poem form one sentence, it is called a *Kalāpaka*; *Sāhitya-darpaṇa*, VI, 314. For example, vv. 41-44 of the 3rd book of the *Kirātārjuniya* form a *Kalāpaka*.

Kalasa, "water pot, pitcher". In northern Indian temple architecture, a *kalasa* is generally placed above an *amalaka* as the finial.

KĀLA-SĀRA, a work by Gadādhara (c. 1450-c. 1500) which deals with periods of time suitable for various religious rites.

KĀLĀSOKA, was, according to the *Mahāvāṇsa*, the chronicle of Sri Lanka, a king of Magadha. He was a successor of Susunāga, and ruled from the year 90 to the year 118 after the *nirvāṇa* of the Buddha. The Second Buddhist Council was held during his reign.

The *Purāṇas* mention a king Kākavarṇa as successor of Śiśunāga, king of Magadha. Thus Kākavarṇa may be the same as Kālāsoka.

The Jaina chronicle *Parīṣiṣṭaparvan* of Hemacandra does not mention any king of this or similar name.

KĀLASŪTRA, name of one of the eight hells in Buddhism. Beings born there are placed on a floor of heated iron, marked with a black thread made red hot, and then cut into pieces along the markings.

The Kālasūtra hell occurs also in Hinduism. A person who gives the leavings of a *śrāddha* dinner to a Śūdra goes to this hell (*Manusmṛti*, III, 249); but Manu does not describe the torments of this hell.

See also Naraka.

KĀLĀ-VILĀSA, a poetical work by Kṣemendra. It discourses in ten sections of the various occupations and follies of mankind. Mūladeva, a typical rogue, consents to educate in his own trade the young Candragupta whom his father entrusts to his care. Mūladeva talks of the great spirit of cheating which reigns among ascetics, doctors, lackeys, singers, goldsmiths, merchants, actors, and indeed all others. For instance, he tells of the astrologer, with all his hocus-pocus and his readiness to predict what his clients wish to hear, does not even know what his wife is doing behind his back; the seller of patent medicines, whose head is as bald as a copper kettle, is yet prepared to guarantee an infallible cure for baldness and finds purchasers.

KĀLA-VIVEKA, a work on the appropriate season, month and time for performing various religious rites, by Jimūtavāhana.

Kalāyamuṣṭi Jātaka. This is the 176th story of the *Jātaka*.

In former times, when Brahmadatta was the King of Vārāṇasī, Bodhisattva was his Minister. Once, the king started off during the rainy season to quell a border rising. He camped in a garden on the way. His men put boiled lentil in the troughs for the horses to eat. A monkey came down a tree and filled both his hands with the lentil. One lentil fell down, and he, letting all the other lentils fall, clambered down to seek for the lost one. Bodhisattva pointed out to the king how foolish the action of the monkey was. The king understood and went back to his capital.

KĀLA-YAVANA, was begotten by the sage Garga on the wife of a Yavana King. Kāla-yavana was dark in colour. He had a special spite for the Yādavas of Mathurā. He led an army of *Mlecchas* against the Yādavas. Kṛṣṇa lured Kāla-yavana into the cave where the mighty Mucukunda was sleeping. Kāla-yavana woke up Mucukunda by a kick. He cast a fiery glance at Kāla-yavana and reduced him to ashes (*Viṣṇu-purāṇa*, V. ch. 23).

KALHAṆA, author of the unique historical poem *Rājatarāṅgiṇī*, a chronicle of the kings of Kashmir. He mentions Jayasiṅha (AD 1127-1159) as the reigning sovereign.

KALI, personification of the Kali-yuga. He is the son of Krodha ("anger") and Himsā ("violence"); *Bhāga ata-purāṇa*, IV, 8.3. Kali was late in going to the *svayaṇvara* of Damayantī. On his way he heard that she had already chosen Nala. In his frustration, he entered the body of Nala, made him lose his kingdom in gambling and turned him into a pauper; *Mahābhārata*, III, chs. 58-59

In playing dice Kali is the ace and so is a personification of ill luck.

KĀLĪ, the terrific aspect of Śiva's *śakti*, and thought to be a form of Durgā, Umā, Pārvatī, etc., the various names of Śiva's consort. Kālī is the central figure of the Śākta cult. Kālī forms the aspect of the natural force of destruction. She is also a personification of the Supreme Power. She belongs to the group of Mahādyā and represents the Mahārātri. In a certain manifestation she appears dancing or standing on Śiva prostrate on his back.

KALIBANGAN, the third (i. e., after Mohenjo-daro and Harappa) in magnitude and importance among excavated Harappan sites. The site is about 30 kilometres to the north east of Suratgarh in northern Rajasthan, on the left bank of the river Ghaggar. A pre-Harappan settlement lies beneath the later remains. The layout of the Harappan township is strikingly similar to that of Mohenjo-daro and Harappa. In the lower town, excavation has revealed as many as nine building phases. The citadel complex is roughly a parallelogram about 240

metres from north to south, and 120 metres from east to west, and consists of two almost equal but separately patterned parts, rhomboid in plan. The principal access was from the south via a flight of steps. The northern sector contained normal domestic housing. The houses built in oblong blocks flanked the arterial streets running in cardinal directions. Two of them have been traced so far, one seven metres, and the other 3.25 metres wide. The absence of street drains implies that sanitation was not maintained as rigorously as in other Harappan towns.

Kalibangan was discovered in 1953 by A. Ghosh. Later excavations were carried out by B. B. Lal and B. K. Thapar.

KĀLIDĀSA, was the greatest poet and dramatist in Sanskrit literature. He was the author of two *mahākāvyas* called *Raghuvamśa*, and *Kumāra-sambhava*; the lyric poem named *Meghadūta*; and the dramas *Abhijñāna-śakuntalam*, *Vikramorvaśya* and *Mālavikāgnimitra*. The lyric poem *Ṛtū-saṅhāra* is also attributed to him by some scholars.

Kālidāsa's date is controversial. Most scholars believe that he belonged to the Gupta period. His name is mentioned in the Aihole Inscription of AD 634. This is thus the lower terminus of his date. Tradition makes him the court poet of Vikramāditya. Several kings bearing this epithet ruled from about the first century BC. It was also the title of the Gupta Emperor Candragupta II (c. AD 375-413).

KĀLĪGHĀṬ, in Calcutta, is one of the *pīṭhas* of the Śakti worshippers. The four toes of Sati's right foot fell here. According to the *Pīṭhanirṇaya*, the Pīṭha-devatā (form of the Devī) here is Kālī, and the Kṣetrādhīśa (Bhairava) here is Nakulīśa or Nakuleśa.

KĀLIKĀ PURĀṆA, one of the 18 *Upa-Purāṇas*. It gives the legend of Kālī, from her birth as Sati as daughter of Dakṣa, her deaths and rebirth as the daughter of Himālaya, and how she occupied half of Śiva's body. The *Purāṇa* then deals with the exploits and worship of Kālikā or Kālī.

The extant *Kālikā purāṇa* appears to be a late work of near about the 16th century. The quotations from the *Kālikā-*

purāṇa given by the earlier authors are not found in the extant work. Thus, it appears that there was formerly another *Kālikā-purāṇa* which is not available now.

KALIMANTAN. Present name of the island of Borneo (q. v.).

KĀLINDĪ, "originating in the Kalinda mountain", the river Yamunā.

KALĪṄGA, is roughly speaking the coastal land between the rivers Mahānadi and Godāvari. References found in literature and inscriptions indicate that this territory was called Kālīṅga. The exact boundaries of Kālīṅga are not mentioned anywhere.

Kālīṅga was one of the sons the sage Dīrghatamas had by Sudeśṇā, the wife of king Bali. The country conquered and ruled over by Kālīṅga was named after him. (*Mahābhārata*, I, ch 104)

Kālīṅgabodhi Jātaka. This is the 479th story of the *Jātaka*.

In former times king Kālīṅga ruled over the Kālīṅga country from his capital at Dantapura. He had two sons, Mahākālīṅga and Khulla-kālīṅga. The soothsayers had predicted that the younger one would be an ascetic, but his son will be a *cakravartin*. He became so arrogant at this that his elder brother turned him out of the city. He went and lived in the forest as an ascetic. The king and queen of Madra lived near his hermitage. They had fled from their city Śākala with their daughter. The soothsayers had predicted that her son would be a *cakravartin*. All the kings of Jambudvīpa, therefore, wanted to marry her. Her parents not wishing to incur the enmity of any king, had fled with her there. Khullakālīṅga met this girl and married her. A son was born to them and they called him Kālīṅga. When Mahākālīṅga died, Kālīṅga went to Dantapura. When his identity was established, he was crowned king. One day while riding through the air with his retinue, he came to the Bodhi tree under which Buddhas attain enlightenment. His elephant found it impossible to fly over the spot even though it was prodded until it died. Having learnt from his chaplain of a Buddha's virtues, he paid great honour to the tree for seven days.

KALĪṄGA-NAGARA, the general name of the capitals of Kālīṅga.

From the end of the sixth to at least about the beginning of the 12th century, the name Kālīṅga was exclusively applied to the kingdom of the Eastern Gaṅgas. Their capital or Kālīṅga-nagara was in Mukhaliṅgam near Śrīkākulam.

KALITTOKAI, "the anthology in *kali* metre", is a collection of 150 (Tamil) narrative and love songs. The collection forms a part of the *Elṭuttokai*, the Eight Anthologies, of the Śaṅgam literature.

Kali-varjya, "(actions) forbidden in the Kali Age". One of the several ways in which the conflict between several *smṛti* texts and the prevalent practices was to hold that the texts legislated for a bygone age, and these were forbidden in the present age. Altogether there were 55 such practices, (explained in Kane's *History of Dharmaśāstra*, III, pp. 930-966), but three of them seem to be interesting. These are: the practice of *niyoga*, i. e., a widow getting a child by her husband's younger brother; the giving of special share of the estate to the eldest son; and killing of a cow in a sacrifice. These three are not permissible in the Kali Age.

It is noteworthy that, though the *Parāśara-smṛti* (I, 24) claims *par excellence* to lay down the *dharma* for the Kali Age, some provisions contained in it, e. g., remarriage of a widow (IV, 30), are included among the *Kalivarjya* by the *Ādityapurāṇa*, (as quoted by the writers of the 12th and later centuries.)

KĀLĪVILĀSA-TANTRA, one of the later texts on *Tantra*. One of its chapters contains some passages in a mixture of Assamese and Bengali. It is a text of the *Vāmācārī* sects. For instance, it allows adultery to *Śāktas*, provided the sexual act is not completed.

KĀLIYA, a serpent with many heads. He lived in a pool in the Yamunā near Vṛndāvana, and was a danger to the inhabitants near by. Kṛṣṇa controlled him, danced on one of his many heads, and made him leave the river and go to the ocean (*Viṣṇu-purāṇa*, V, ch. 7).

A manifestation of Kṛṣṇa dancing on the head of Kāliya is called Kāliya-damana ("taming or crushing Kāliya").

KALI YUGA, the name of the fourth or present age of the world. It is an age of general decline in religion and society, and will end in social chaos. The Vaiṣṇava tradition, however, looks for the coming of Kalki (q. v.), the last *avatāra* to usher in a new age of justice. The total length of the *Kali Yuga* is 1,200 years of the gods, or 4,32,000 human years.

There are several views as to when the *Kali Yuga* started. The *Mahābhārata* says that the battle was fought when it was the junction of *Kali* and *Dvāpara* ages (Ādi P. ch. 2). Again it says, "This is *Kali Yuga* by name which has just begun (or which will just begin)" (Vana P. ch. 149). The view of the *Purāṇas* is that *Kali Yuga* started, (36 years later,) when Kṛṣṇa died (*Viṣṇu Purāṇa*, V, ch. 38)

According to the astronomers, *Kali Yuga* started at mean sun rise at Ujjayinī on the 18th February, 3102 BC. An era known as *kalisamvat* starts on that day and is given in the almanacs. The method of calculation is 3102—the given year of *kalisamvat* = the year BC; and the given year of *kalisamvat* - 3101 = the year AD. The Aihole Inscription equates the beginning of the astronomical *Kali* era with the time of the battle of Mahābhārata. It states that in Śaka 556 (AD 634), 3735 years had elapsed since the Bhārata War.

See also Kṛta Yuga.

KALKI, the tenth *avatāra* of Viṣṇu. He will appear at the end of the *Kali Yuga*.

"At the end of *Kali Yuga* there will be mixed *varṇas*, and there will flourish robbers having no character. (Only) the Veda of Vājasaneyā, proved by its 15 branches, will be in existence. Under the cover of religion they will preach irreligion. And the *mlecchas* in the guise of kings will devour men. Armed with a coat of mail and weapons, Viṣṇu's son (Kalki), with Yājñavalkya as his priest, will extirpate the *mlecchas*, establish the order and respective dignity of the four *varṇas* and the various *aśramas* and lead people to the path of *dharma*. Then having renounced the form of Kalki, Hari will return to heaven. Thereupon Kṛta Yuga will come into existence as before." (*Agni Purāṇa*, ch. 16, vv. 5-10)

KALLATA, a Kāśmīra Śaiva philosopher. He wrote his *Spanda-*

kārikā comprising 51 verses under instructions imparted by his preceptor Vasugupta. Kallaṭa lived in the reign of Avanti-varman (AD 854).

KALLINĀTHA, author of *Saṅgitaratnākara-kalānidhi*, a commentary on Śārṅgadeva's *Saṅgita-ratnākara*. He flourished in c. AD 1450.

KALMĀṢAPĀDA, a king of the Ikṣvāku dynasty. Once while going in a forest, he met Śaktri, son of Vaśiṣṭha. The king asked Śaktri to make way for him. Śaktri said that he being a Brāhmaṇa had the right of passage. On this the king struck him with a whip. Śaktri cursed him that he would be a *rākṣasa*. Viśvāmitra, Vaśiṣṭha's rival contrived that the king's body became possessed by a *rākṣasa*. In this condition he caused human flesh to be served up to a Brāhmaṇa. The latter, when he found this out, confirmed the curse of Śaktri and Kalmāṣapāda actually became a man eating *rākṣasa*. One of his first acts was to devour Śaktri and all his brothers. Vaśiṣṭha finding all his progeny dead, wanted to commit suicide, but Śaktri's widow told him that she was carrying Śaktri's son. Later *Kalmāṣapāda* attacked Vaśiṣṭha himself, but Vaśiṣṭha blessed him and made him into a human being again (*Mahābhārata*, I, ch. 176).

Another version of the story is given in the *Viṣṇu-purāṇa* (IV, ch. 4).

Kalpa (1), is the sixth *Vedāṅga*. It deals with the manner of performing the Vedic rites, and also with the customs of everyday life. *Kalpa* is written in the form of *sūtras* or aphorisms and is divided into four groups. These are:

Śrauta-sūtra-manner of performing the *yajñas* or sacrifices;
Gṛhya-sūtra-manner of performing the domestic rites and
saṅskāras

Dharma-sūtra-social and religious duties

Sulva-sūtra-on the construction of the altars for sacrifices.

Kalpa (2), "era". A *kalpa* is one day in the life of Brahmā, whose total life is 100 years in this reckoning. The Creation lasts for this one day only. At the end of the day there is a *pralaya* (destruction) of the universe. This type of *pralaya* which

happens every evening in Brahmā's life is called *Naimittika*. (During Brahmā's night, which again is one *kalpa* long, there is no universe.)

Each *kalpa* is divided into 14 *manvantaras*, and one Manu presides over each of them. This is the first *kalpa* or 'day' of the 51st year of Brahmā. The name of this *kalpa* is *Vārāha*. Of the 14 Manus of this *kalpa*, six have already come and gone. The name of the Manu who is ruling now is *Vaivasvata Manu*.

A *kalpa* is also divided into 1,000 *caturyugas*, i. e., sets of four *yugas*. One Manu thus rules over slightly more than 71 *caturyugas*. The present Manu has already completed 27 *caturyugas*, and is in the fourth or *Kali-Yuga* of his 28th *caturyuga*.

The durations of the four *yugas* are:

Satya or Kṛta	17,28,000	human years
Tretā	12,96,000	„ „
Dvāpara	8,64,000	„ „
Kali	4,32,000	„ „
	43,20,000	„ „

Thus one *caturyuga* is 43,20,000 human years; and one *kalpa*, that is one day in the life of Brahmā, is 4,32,00,00,000 human years. (*Viṣṇu-purāṇa*, I, ch. 3 and III, ch. 1).

A *kalpa* is a long period of time in Buddhism also. There are several definitions. In Southern Buddhism, a *kalpa* is also called *mahākalpa*. It consists of four *Asaṅkhyeya kalpas* (q. v.). The *kalpas* are named according to the number of buddhas which appear in them. A *kalpa* in which no buddha appears is called *Sūnya-kalpa*. Then come *Sāra-kalpa*, *Maṇḍa-kalpa*, *Vara-kalpa*, and *Sāra-maṇḍa-kalpa* with one, two, three and four buddhas respectively. Lastly we have *Bhadra-kalpa*, *Bhaddakappa* in Pali, in which five buddhas appear. Ours is a *Bhadra-kalpa*. Four buddhas of this *kalpa* have already appeared. They are Krakucchanda (Kakusandha), Kanakamuni (Koṇāgamana), Kāśyapa (Kassapa), and Gautama (Gotama). One buddha who is still to appear is Maitreya (Metteyya).

KALPANĀMAṆḌITIKĀ or **KALPANĀLAṆKṚTIKĀ** is a work by Kumāralāta. Fragments of this work were discovered in

Turfan in Central Asia. H. Luders identified these as the Sanskrit original of the *Sūtrālaṅkāra* (q. v.) ascribed to Aśvaghoṣa. However, it is possible that *Kalpanāmaṇḍitikā* is only an imitation of the *Sūtrālaṅkāra* prepared for the use of the Sautrāntikas.

KALPA-SŪTRA, is a venerable text of the Svetāmbara Jains. It is also called the *Kalpasūtra of Bhadrabāhu*. It is divided into three sections. The first section is called the "The Life of the Jinas". It gives an account of the life of the last three *tīrthaṅkaras*: Ariṣṭanemi, Pārśvanātha and Mahāvīra. The second gives the list of the first 33 or so of the pontiffs who led the Church after Mahāvīra. The third section gives the rules for monks during the *Paryuṣaṇa* (rainy season festival). Only the third section might have been composed by Bhadrabāhu who died 170 years after Mahāvīra. The first two sections were compiled 980 years after Mahāvīra, i. e., in the late 5th century AD.

KALPATARU, also called Kalpavṛkṣa or Kalpadruma, name of a tree in *Devaloka*, region of the gods. It provides whatever one wants of it (*Bhāgavata-purāṇa*, I, 1. 3). Kalpataru is one of the five trees of paradise. See Pañcavṛkṣa.

KALSĪ, a site of Rock Edicts of Aśoka, is in the Chakrata Tehsil of the Dehradun district, at the junction of the Yamunā and Tons, about 25 kilometres from Mussoorie. All the fourteen Rock Edicts of Aśoka are inscribed on a stone about three metres square. The inscription was discovered in 1860.

KALUGUMALAI, is a village about 45 kilometres north of Tirunelveli in Tamil Nadu. It contains a celebrated rock-cut temple of Subrahmaṇya.

As in Ellora, one entire hill was fashioned into the temple. It is similar in style to the temples of Mamābalipuram. For some reason the temple was not completed. It is very well decorated with sculptures.

Kalyāṇadharmā Jātaka. This is the 171st story of the *Jātaka*.

Bodhisattva was a rich merchant of Vārāṇasī, when Brahmaḍatta was the king there. One day, while Bodhisattva was away, his

mother-in-law visited his wife. She was deaf. She asked her daughter if they were happy. The daughter said that her husband was a very good man, like a hermit. The mother heard only the word "hermit", and thinking that her son-in-law had turned hermit, she raised a great uproar. The news spread like wildfire, and as the merchant was on his way home he was told by some one that all the members of his household were weeping because he had turned a hermit. Thinking that auspicious words should not be trifled with, the merchant went to the king, took his leave, and became an ascetic in the Himālaya.

(The story of the Śreṣṭhī Jātaka (20) of the *Jātakamālā* is similar.)

KALYĀṆAMALLA, author of *Anaṅga-raṅga* (q.v.).

KALYĀNASUBRAHMANYA, author of *Alaṅkāra-kaustubha* lived in the court of Rāma Varman, king of Travancore (1758-1798).

Kalyāṇa-sundara-mūrti, also called Vaivāhikamūrti, is a representation in relief of the marriage of Śiva and Pārvatī. Such reliefs are found mainly in South India and Bengal. One of best examples is found in Elephanta, but this has been very much mutilated. A specimen of the Bengal type is preserved in the museum of the Vaṅṅya Sāhitya Pariṣat at Calcutta.

KALYĀṆĪ, also called Kalyāṇa, is a town about 60 kilometres west of Bidar in Karnataka. It was the capital of the Cālukyas who had shifted there from Mānyakheṭa some time after AD 993. Several inscriptions, dated AD 1028 and subsequent years prove that Cālukya Jayasiṅha II ruled from his capital Kalyāṇī. With the end of the Cālukya dynasty in the last decades of the 12th century, Kalyāṇī ceased to be a capital city.

Kāma, "desire" or "love", one of the four aims or ends of life. The others are: *artha*, economic gain; *dharma*, virtue; and *mokṣa*, liberation.

Kāma, or sensuality, is regarded in Buddhist thought as the first and chief obstacle to spiritual progress. The term occurs also in combination with *loka* (world), or *vacara*, sphere of existence, to designate the world in which the majority of the inhabitants of the universe are found; e.g., *kāma-loka*, or *Kāma-vacara*.

KĀMA, "god of Love", was the second son of Dharma, a Prajāpati; the name of his wife was Rati (*Mahābhārata*, I, ch.66). He tried to create lust for Pārvatī in the mind of Śiva who was at that time practising penance. A fire came out of Śiva's third eye and burnt Kāma to ashes (*Kumārasambhava*, III, vv. 64 and 72). Kāma was born again as Pradyumna, son of Kṛṣṇa and Rukmiṇī (*Bhāgavata-purāṇa*, X, ch. 51)

Kāma is armed with a bow and five arrows; the bow is of sugar-cane, the bowstring a line of bees and each arrow is tipped with a distinct flower. See Panca-śara. In medieval iconography Kāma is shown with the bow and arrow in his hands. He is usually accompanied by his two wives, Rati and Trīṣā. His special attribute is *makaradhvaja*, banner marked with a (mythological) sea-monster.

Kāmabija, "seed of lust" or "seed of desire", name of a *bijamantra* with the form KLĪM. It has the purpose of gaining transcendant knowledge and also pleasure, victory, and royal power.

Kāmadhātu, same as Kāmaloka (q. v.).

Kāmadhenu, "wishing cow", a cow which fulfils all desires. The sage Vaśiṣṭha had such a cow. Its name according to the *Rāmāyaṇa*, (I, ch.53) was Śabalā, and according to the *Mahābhārata* (I, ch 175) it was Nandini. Viśvāmitra, at that time a king, wanted to possess this cow, but Vaśiṣṭha refused to part with it. A battle ensued in which Vaśiṣṭha with his Brāhmaṇic power defeated the Kṣatriya Viśvāmitra. The latter then started *tāpasyā*, and as a result became a Brāhmaṇa. According to the *Raghuvamśa* (I, vv. 75-82) Nandini was the daughter of Surabhī, the *kāmadhenu* of *svarga*.

Kāma Jātaka. This is the 466th story of the *Jātaka*.

In former times Brahmadatta was the king of Vārāṇasī. He had two sons. After his death the elder son refused the crown and retired to a frontier village. The villagers came to know that he was a prince. They sought the permission of the younger brother who was the king to pay taxes to the elder brother. This was granted. As his wealth increased, the prince became more covetous and demanded the kingdom which the younger brother gladly renounced. But the elder's

greed was insatiable. In order to teach him a lesson, Śakra came in the guise of a young man and offered to win three cities for him. The king eagerly accepted this offer. Next morning, however, the young man could not be found. The king thought that perhaps he had gone away because he was not entertained properly. He worried so much that he fell ill. Bodhisattva who hād just returned from Takṣaśilā after completing his training in medicine, heard of this. He obtained the king's leave to treat him, and cured him of his disease by showing him the futility of his wishes.

KĀMĀKHYĀ, a holy place on a hillock called Nilācala overhanging the Brahmaputra. A temple of Tripura-bhairavī is situated here. Kāmākhyā is a *piṭha* (q. v.). Sati's *yonī* fell here.

According to the *Kālikā-purāṇa* (ch. 18), the name of the goddess is Kāmākhyā, and the name of the hill is Kāmagiri. According to *Piṭhanirṇaya*, the names of the Bhairava associated with this goddess are Umānanda, Śivānanda, Rāmānanda, and Rāvānanda.

KĀMĀKṢĪ, name of a goddess, who is regarded as a form of Śiva's *śakti*, at Kāñci (Conjeeveram). She is also worshipped as an individual goddess at other places in South India.

Kāmākṣī is also another name of Kāmākhyā.

KAMALĀKARA BHATṬA, a polymath, belonged to the Bhaṭṭa family of Vārāṇasī. His ancestors had come there from Paithan (Pratiṣṭhāna) in Mahārāshtra. Kamalākara was proficient in *Tarka*, *Nyāya*, grammar, poetics, *Dharmaśāstra*, *Vedānta*, *Mimāṃsā*, etc. His literary activity extended from 1610 to 1640. He composed at least 22 works of which the *Nirṇaya-sindhu* is famous. For the religious rites of the Śūdras he wrote the *Śūdra-kamalākara*. He said that in spite of the statement in some *Purāṇas* that in the *Kali-Yuga* only two *varṇas*, viz., the first (Brāhmaṇa) and the fourth (Śūdra) exist, Kṣatriyas and Vaiśyas that have given up their proper religion and other activities do exist here and there.

Kāmaloka, also called Kāmadhātu, is the "region of desire", in Buddhism. Beings in this *loka* are subject to be reborn. Kāmaloka has eleven divisions, of which six are called Deva-

lokas. These are: Caturmahārājika-devaloka, Trayastrinśad-devaloka, Yāma-devaloka, Tuṣita-devaloka, Nirmāṇarati-devaloka, and Paranirmita-vaśavartī-devaloka. The other five are, Manuṣya-loka, Asura-loka, Preta-loka, Tiryagyonī, and Naraka.

KĀMANDAKI or **KĀMANDAKA**, author of *Nīti-sāra*. His period is not definitely known. Vāmana (about AD. 800) cites a stanza in which the "Kāmandaki Nīti" is mentioned. On the other hand Daṇḍin who treats *Nītiśāstra* in detail in his *Daśa-kumāra-carita* does not mention Kāmandaki. Thus in all probability the *Nīti-sāra* may be placed in between 700 and 750.

Kāmanīta Jātaka This is the 228th story of the *Jātaka*.

The king of Vārāṇasī had two sons. The elder who was greedy became the king. Bodhisattva who was the Śakra at this time, came in the guise of a young man and offered to capture three cities for him. The rest of the story resembles the Kāma Jātaka.

Kāmaśāstra, "Erotics". Vātsāyana's *Kāmasūtra* is the earliest extant work on the subject. It was perhaps composed in the Gupta period. Vātsāyana mentions a few earlier authorities, but their works have not survived. Numerous works on erotics started appearing in the medieval period. The names of some of them are: *Nāgarasarvasya* by Padmaśrī; *Anaṅgaraṅga* by Kalyānamalla; *Ratirahasya* by Kokkoka; *Pañcasāyaka* by Jyotirīśvara; etc.

KĀMASŪTRA, by Mallanāga Vātsāyana, is the earliest extant work on *kāmaśāstra*, the science of erotics. It is generally assigned to the 4th or 5th century AD. Vātsāyana quotes several earlier authorities. The *Kāmasūtra* deals with the subject in a comprehensive manner and throws much revealing light on the manners and customs of society. The book is written in a terse style, and would have been partly unintelligible but for the excellent commentary *Jayamaṅgalā* by Yaśodhara (13th century AD).

Vātsāyana describes many kinds of kisses, love-bites, embraces, etc. But his principal advice is that in love one may do whatever one likes, whenever one pleases. Love respects no con-

ventions and cannot be regulated, and in any case during love making no one bothers to remember the rules.

Kāmasāyitā one of the eight *siddhis*. See *aṣṭasiddhi*.

Kamavilāpa Jātaka. This is the 297th story of the *Jātaka*.

The story is similar to that of the Puṣpa-rakta Jātaka (147). As the man stood impaled he saw a crow flying through the air. He hailed the crow and requested him to carry a massage to his wife informing her where his possessions lay concealed, and asking her to enjoy them.

KAMBAN is one of the greatest figures in Tamil literature. The Cola King Koluttuṅga II (1133-1150) was his patron. It is said that the king wanted to capitalize the rivalry between Kampan and his court poet Oṭṭakkūttan and set them both to write the *Rāmāyaṇa* in Tamil verse. Oṭṭakkūttan was not satisfied with what he wrote, and in a fit of depression decided to destroy his poem. Kampan stopped him in time to save the Uttara-Kāṇḍa. This along with Kampan's own earlier Kāṇḍas now constitutes the Tamil *Rāmāyaṇa*, popularly known as *Kamba Rāmāyaṇa*. It is by no means a mere translation of the original, for Kampan adapts themes as he thinks fit, and here and there adds episodes of his own. Kampan's poem is a great Tamil classic. Among other writings of Kampan are *Sadakopar-anthāthi*, and *Erelupathu*.

KĀMBOJA, a country and people, in the north west of India. The *Mahābhārata* (XII, ch 207) mentions the three people "Yauna, Kāmboja, Gāndhāra" together as living in the Uttarāpatha. Aśoka in his Rock Edict V mentions the "Yona-Kamboja-Gandhāra people", and in his Rock Edict XIII mentions "Yona-Kamboja country". Kāmboja was quite possibly a country north of modern Kabul. Kāmboja is one of the 16 Mahājanapadas ("Great Countries") mentioned in the Buddhist list.

The *Arthaśāstra* (Bk. II, ch. 30) says that Kāmbhoja (evidently same as Kāmboja) as one of the countries where horses of superior quality were bred.

Kambu-grīva, "conch-shell neck", one whose neck is marked with three lines as on a shell. It is a sign of great fortune and beauty. Rāma was *kambu-grīva* (*Rāmāyaṇa*, I, 1. 9)

KĀMPILYA, capital of king Drupada (*Mahābhārata*, I, ch. 138). Cunningham identified the place with modern Kampil, a village about 45 kilometres north east of Farrukhabad in Uttar Pradesh.

KĀMYAKA VANA, a forest on the banks of the Sarasvatī. The Pāṇḍavas spent the first 13 months of their exile in the Dvaitavana, and then moved on to Kāmyaka. They lived here for more than 10 years. Near about the end of their 12 year exile in forest, they came back to Dvaita-vana; *Mahābhārata*, III, chs. 36 and 310.

KAṆĀDA, author of *Vaiśeṣika Sūtras*. S.N. Dasgupta thinks that the work is pre-Buddhistic (*A History of Indian Philosophy*, Vol. I, p. 68n). The term *darśana* in the sense of true philosophical knowledge was first used in this work. Kaṇāda also called Aulūkyā, the son of Ulūka, was born in Prabhāsa in Saurāṣṭra. (*Ibid.*, pp. 305-06)

KANAKAMUNI, (Pali: Koṇāgamana), 23rd in the list of 24 buddhas who came before the historic Buddha. He is the second of the five buddhas to be born in the Bhadrā-kalpa. See *Kalpa* (2). A *stūpa* dedicated to this buddha existed in Aśoka's time also, proving that the belief in the previous buddhas was current in the 3rd century BC. See *Konākamana Stūpa*. The name is written as *Konāgamena* in one of the Barhut inscriptions.

KANAKHALA, a place on the Gaṅgā, where the river comes out of the Himālaya (*Meghadūta*, 50). It is a holy place. If one bathes in the river there, one gets the benefit of performing an *Aśvamedha* (*Mahābhārata*, Vana P. ch. 84). Dakṣa is said to have performed his *yajña* at this place (*Vāmanapurāṇa*, ch. IV). Kanakhala is near Hardwar.

KANAUJ, modern name of Kānyakubja (q.v.). It is in the Farrukhābād district of Uttar Pradesh.

Kaṇavera Jātaka. This is the 318th story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as a thief. He was arrested by the magistrate of the city, and sentenced to death by the king. A garland of *kaṇavera* flowers was put round him, and he was led to execution. Śyāmā, the chief courtesan of the city, saw him

and fell in love with him. She sent word to the magistrate along with a bribe of one thousand pieces of money to set him free. The magistrate agreed provided a substitute was found for the condemned man. Śyāmā, using all her guile, substituted for the thief a youth who was enamoured of her and who had happened to visit her that day. The youth was killed, and the thief was brought to Śyāmā. She showered on him all her favours. Fearing that when Śyāmā grew tired of him she might betray him, the thief went with her one day into a park and on the pretence of embracing her, squeezed her till she swooned. Then taking all her ornaments, he ran away. Śyāmā thought that he had run away fearing that he had killed her by his violent embrace. She sent wandering minstrels to sing, wherever they went, a set of stanzas declaring that she was alive, and loved none but him. One day the thief heard these stanzas, but he refused to return. He sent her word that he doubted her constancy. Śyāmā was sad to hear this. She returned to her former life.

Kāñcanakhaṇḍa Jātaka. This is the 56th story of *Jātaka*.

At the time when Brahmādatta was the king of Vārāṇasī, Bodhisattva was born as a cultivator in a village. Once while ploughing, his plough struck something hard. He found on digging there that it was a large nugget of gold four cubits long and thick as a man's thigh. He could not lift the gold as a whole, so he cut it into four pieces and carried them home one by one. (Even a heavy burden becomes light if carried piece by piece.)

KĀÑCĪ, modern Conjeeveram, is one of the seven sacred cities of India. See 'cities'.

Kāñcī has been praised as a city since ancient period. A well known verse says: Jāti (jasmine) is the best among flowers, Kāñcī the best among cities, Rambhā among women, the householder among persons of (the four) *āśramas*, Kuśasthali is the best among towns, and Madhyadeśa among all countries. *Vāmana Purāṇa*, (IV, 712)

Kāñcī was the capital of the Pallavas (3rd to 9th century). They built a large number of temples here. Important among these are Kailāsanātha (c. AD 700) and the Vaiṣṇuṭha Perumāḷ (c. AD 740) temples.

(Kāñcī mentioned in the *Mahābhārata*, I, ch. 175 is the name of a people.)

Kañcukī, a chamberlain. He is generally a character in a Sanskrit drama. Bharata in his *Nāṭyaśāstra* says that a Kañcukī is an old Brāhmaṇa who moves about in the palace; he is endowed with many good qualities and is an expert in all kinds of work. A *kañcukī* informs the king in *Śakuntalā* (Act V), that some ascetics accompanied by some ladies have arrived from the hermitage of Kaṇva.

Kandagalaka Jātaka. This is the 210th story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as a woodpecker in a forest of catechu trees. One day his friend Kandagalaka visited him and Bodhisattva gave him insects from the catechu trees. As Kandagalaka ate them, pride rose in his heart and, feeling he could get food without his friend's assistance he told him so. In spite of the warning of his friend he pecked at a catechu tree, broke his beak, and fell down dead.

Kandarī Jātaka. This is mentioned as the 341st story of the *Jātaka*. It is stated that the story of this *Jātaka* forms a part of the Kuṇāla Jātaka. This latter contains a number of stories about the fickleness of women. Kandarī Jātaka is presumably one of them.

KANDARPA, another name of Kāma, the god of love.

KANDARPĀ, name, according to the Svetāmbaras, of the *yakṣiṇī* attending on Dharmanātha, the 15th *tīrthaṅkara*.

KANDARPA-CŪḌĀMAṆI, a work on erotics based on the *Kāma-sūtra*. It was composed in 1577 by king Virabhadra of the Baghela dynasty.

KANDARPAKETU, hero of Subandhu's tale *Vāsavadattā*. Kandarpaketu dreams of Vāsavadattā, princess of Pāṭaliputra. She also dreams of him. He goes to Pāṭaliputra, and elopes with her on a magic steed. He loses her in the Vindhya, and after some adventure, he finds her again, and thereafter they live in great happiness.

Kāṇḍarṣi, a ṛṣi or sage who expounds a particular aspect of the Vedas. Three ṛṣis are generally given this epithet. They are Jaimini for *karma-kāṇḍa* (rituals), Śaṇḍilya for *bhakti-kāṇḍa* (devotional aspect), and Vyāsa for *Brahma kāṇḍa* (*Upaniṣads*).

Kaṇḍina-mṛga Jātaka, (Pali: Kaṇḍina Jātaka). This is the 13th story of the *Jātaka*.

In former times, the deers of Magadha used to hide themselves in the forest during the harvest time. A doe was once returning to the village during this time. A stag which had fallen in love with her accompanied her. When they were near a village, the doe sensing that a huntsman was close by sent the stag ahead. He was killed and eaten. The doe escaped. Bodhisattva who was a tree-god said that it was foolish to be dominated by women.

KANḌU, a sage. Indra wanted to beguile him from long and severe austerities. He sent Pramlocā, an *apsaras* for this purpose. The sage was enamoured of her. After nearly a hundred years had passed, she wanted to go back to heaven, but the sage would not let her go. She sought his permission a number of times afterwards also, but Kaṇḍu refused. One evening she found him hurrying out of the hut. Kaṇḍu said that it was time for his *sandhyā* worship, and he must not miss his *sandhyā*. She laughed and said that it was not the first time that he was missing his *sandhyā*. Kaṇḍu said that she had come only that morning, and he had not missed any *sandhyā*. Pramlocā said that it was true that she had come in the morning, but since then 907 years six months and three days had passed. Kaṇḍu thought that all his austerities had become useless. He repudiated her. As she was going away, she wiped her perspiration on the leaves of trees. From this was born a daughter Māriṣā by name; *Viṣṇu-purāṇa*, I, ch. 15.

KANE, Pandurang Vaman (1880-1972) was born on 7.5.1880 at Pedhem (Parashuram) in the Ratnagiri district of Maharashtra. He passed his M.A. examination in 1903 and his LL.M. in 1912.. From 1904 to 1911 he was a school teacher in Ratnagiri. He resigned in 1911, and enrolled as a Vakil of the Bombay High Court. He was appointed Professor of Law in

the Government Law College from 1917 to 1923. From 1947 to 1949 he was the Vice Chancellor of the Bombay University. Kane was made a Mahamahopādhyaya in 1942, and named Bhārat Ratna in 1963. His monumental work is the *History of Dharmaśāstra* in five volumes (1903-1962). Some of his other works are *Hindu Customs and Modern Law*, (1944); *History of Sanskrit Poetics*, (1951); etc. He died on 18.4.1972.

KĀNGRA, in the upper Beas Valley, is a district of the Himāchal Pradesh. Upto the second half of the 18th century, it was a part of the Mughal empire. In 1774 the Sikh chieftain, Jai Singh, obtained the fort of Kāngra by a stratagem. In 1785 he relinquished it to Sansār Cand who belonged to the original Rājput ruling family.

A school of painting was established in Kāngra. It flourished under the patronage of Raja Sansār Cand (1785-1824). This became the most famous of the school of miniature painting belonging to the mountain group (Pahāri). The legend of Kṛṣṇa is one of the favourite themes of the artists composing this school.

KĀÑHERI, or Kṛṣṇagiri, caves are on a hill about ten kilometres from Thānā in Mahārāshtra. There are 112 caves here. They were Buddhist *caityas* and monasteries. They were built in different periods. A few of them bear the inscriptions of Yajña Śrī Śātakarṇi or Gautamiputra II, (2nd century AD).

Kānīna, is a son whom a maiden bears secretly in the house of her father. The son belongs to him who marries her afterwards, *Manusmṛti*, IX, 172.

KANIṢKA was the most famous king of the Kuṣāṇa dynasty. He is generally regarded as the successor of Kadphises II or Wima Kadphises. From epigraphic evidence it appears that Kaniṣka ruled over a territory which extended from Vārāṇasi in the east to Gandhāra and beyond in the north west. His kingdom was apparently quite prosperous. A large number of gold coins issued during his reign have been found. Kaniṣka was a Buddhist. Hiuen Tsang states that (the Fourth) Buddhist Council was held under the orders of Kaniṣka.

Kaniṣka's date is not definitely known. Discussion on the

point are going on for the last 100 years. A conference to settle the controversy was held in London in 1913. Two dates were favoured, AD 78 and 144. Kaniṣka was placed somewhere between these two dates. A second conference was held in London on the same subject in 1960. This time also most of the papers favoured one or other of the above two dates. One exception was the paper of R.C. Majumdar. He preferred AD 248. His theory would connect Kaniṣka with the start of the Cedi of Kalacuri era. A conference to discuss problems of Kuṣāṇa history was held in Dushanbe, capital of Tajikistan, in 1968. Somebody suggested AD 278 as the date of Kaniṣka. "It was announced in the newspapers that the ascription of Kaniṣka's accession to AD 278 had been accepted by the majority of the participants at the Conference, apparently because only a few persons participated in such discussions." This date AD 278 had first been mooted by R.G. Bhandarkar.

KANISKAPURA, modern Kanispor, a city founded in Kashmir by Kaniṣka. "Then there ruled in this very land the founders of cities called after their own appellations, the three kings named Huṣka, Juṣka and Kaniṣka"—*Rājatarāṅgi*I, I, 168.

KANJUR and TANJUR, (Tibetan: *Bkaḥ-ḥgyur* and *Bstan ḥgyur*), are two groups of Tibetan Buddhist works. The *Kanjur* means "Word of the Master" and contains more than 100 volumes of canonical literature, consisting of 1,108 distinct texts. It is divided into seven parts : Vinaya, Prajñā-pāramitā, Buddhavaṃśa, Ratnakūṭa, Sūtra, Nirvāṇa, and Tantra.

The *Tanjur* which means 'the commentaries' contains about 225 volumes containing 3,458 texts. It is divided into Tantra, and Sūtra.

KANNADA RESEARCH INSTITUTE, Dharwar, was founded in 1938. It was formerly under the Mysore Government. It was transferred to the Karnatak University in 1956. The functions of the Institute are: post-graduate teaching, historical and cultural research, and collection and preservation of manuscripts. It publishes the *Karnatak Inscriptions*, and also the *Karnatak History Series*.

KANSA deposed his father Ugrasena and became king of Mathurā. Devakī the mother of Kṛṣṇa was Kansa's sister. It was fore-

told that a son born of Devakī should kill him, so he endeavoured to kill all her children. Her seventh son Balarāma (q.v.) was saved miraculously. When Kṛṣṇa the eighth son was born, his father Vasudeva smuggled him away to the house of Nanda a cowherd. Kāṇsa became the great persecutor of Kṛṣṇa, but was eventually killed by him. (*Bhāgavata Purāṇa*, X, chs. 1, 36 and 44)

KANSAVADHA, a drama mentioned in Patañjali's *Mahābhāṣya* (III, 1, 26). He says that this and another drama *Balibandha* were often played on the stage. These dramas are now lost.

KANVA (1), name of a Vedic ṛṣi. More than half of the first 50 hymns of the Ṛgveda are attributed to Kāṇva and the members of his family.

KANVA (2), name of the sage who brought up Śakuntalā as his daughter in his hermitage. She was the daughter of the *apsaras* Menakā by Viśvāmitra. Indra had sent Menakā to attract Viśvāmitra away from the severe penances he was practising. As a result Menakā became pregnant. She abandoned the daughter born to her near the hermitage of Kāṇva. *Mahābhārata*, I, 72.

KANVA or **KĀNVĀYANA**, a dynasty which ruled over Magadha after the Śuṅgas. The dynasty is known from the *Purāṇas* only. No coin or inscription can be definitely ascribed to Kāṇvas. "The minister Vasudeva, forcibly overthrowing the dissolute king Devabhūmi because of his youth, will become king among the Śuṅgas. He, the Kānvāyana, will be king 9 years. His son Bhūmimitra will reign 14 years. His son Nārāyaṇa will reign 12 years. His son Suśarman will reign 10 years." *Matsya-purāṇa*, 272, vv. 32-37.

KANVA, name of one of the two recensions of the Śukla-Yajurveda. The other is called Mādhyandina. The two recensions are almost identical; their divergences hardly go beyond varieties of reading, which, moreover, appear in the prose formulas, not in their verses.

The *Śatapatha Brāhmaṇa* which gives the ritual explanation of the Śukla-Yajurveda, also has two recensions, viz., Kāṇva and

Mādhyandina, and the *Bṛhadāraṇyaka Upaniṣad* is found in both the recensions. Śaṅkara in his commentary of this *Upaniṣad* followed the Kāṇva reading. Max Muller did the same in his translation of this *Upaniṣad* in Vol. XV of the *Sacred Books of the East*.

KANWA, lived as the court poet of Airlangga, king of East Java between the years 1019 and 1049. The *Arjuna Vivāha Kakawin* (The Nuptials of Arjuna), probably his only work, is the oldest datable *kakawin*, the classical poetic form, the style of which corresponds to the *kāvya* poetry of India. Kanwa was inspired by the adventures of Arjuna described in the Vanaparva of the *Mahābhārata*, but the original Indian epic themes have been completely adapted to suit Javanese ways of thought, and mixed with Javanese legends.

KĀNYAKUBJA, modern Kanauj. The *Mahābhārata* (XIII, ch. 4) mentions it as a place near the Gaṅgā. The name Kānyakubja is related to the legend of Kuśanābha (q. v.) whose daughters were made *kubja* (hump-backed) by the curse of Vāyu.

Kanauj was an imperial city for five centuries during the reign of Harṣa and the rule of Pratihāra, Rāṣṭrakūṭa and Gāhaḍa-vāla dynasties. i. e. from the 7th to the 12th century.

Kānyakubja is the name of one of the five divisions of Pañca-Gauḍa (q. v.) Brāhmaṇas.

KANYĀKUMĀRĪ, a place of pilgrimage in the extreme south of India. In the *Mahābhārata* (III, chs. 83, 85 and 95), the place is called Kanyā-t-rtha. According to the *Padma-purāṇa*, the deity here, also known as Kanyākumārī, is Yaśodā's daughter, killed by Kaṇsa. See Kṛṣṇa.

KAPĀLĪ, "wearing skulls", name of one of the Ekādaśa-Rudra.

Kāpālikas ("members of the Kāpāla sect") are said to be Śaivas; but as they also worshipped Śakti, they may be called Śāktas also. Kāpāla is one of oldest religious cults of India, but there are few, if any, actual practitioners of this cult today. They are said to be a sub-sect of the Pāśupatas. The Kāpālikas have no written literature, and all that is known about them is from the writing of their antagonists. For instance, Rāmānuja (11th

century) says that the Kāpālikas maintain that a man who knows the essence of the six marks (*mudrikās*) and who is skillful in their use, attains the highest bliss by concentrating his mind on the soul seated on the female organ. The six marks are: a necklace, an ornament, an ear-ornament, a crest jewel, ashes, and the sacred thread.

The Kāpālikas worshipped Bhairava as the highest god. They freely drank wine, and did not mind eating disgusting substances. They thought that they could by their form of worship which included human sacrifice, attain miraculous powers.

Bhavabhūti (8th century) in his drama *Mālatīmādhava* gives Śrīśaila as the principal seat of the Kāpālikas. The woman Kapālakunḍalā wears a garland of human skulls. She has miraculous powers. She carries away Mālatī, the heroine of the play, from the place where she was sleeping in her father's palace in the dead of night and places her before the image of Karāla-Cāmuṇḍā near the cemetery to be killed and sacrificed to the goddess by her preceptor Aghoraghaṇṭa. Mādhava appears and rescues Mālatī.

Kapha, "phlegm", also called *śleṣmā* is one of the three *doṣas* (q.v.). It is spread throughout the body, but its principal place is stomach (*Suśruta-saṅgītā*, I, 21, 6) or chest (*Caraka-saṅgītā*, I, 20, 7). *Kapha* is of five kinds. These are *Avalambaka*, *Kledaka*, *Bodhaka*, *Tarpaka*, and *śleṣaka* (qq. v.).

KAPIDHVAJA, an epithet of Arjuna because he bore an ape (*kapi*) on the standard (*dhvaja*) of his chariot. This chariot had been presented to him by Varuṇa at the time of the burning of the Khaṇḍava forest (*Mahābhārata*, I, ch. 225).

Kapi Jātaka (1). This is the 250th story of the *Jātaka*.

Formerly, when Brahmadaṭṭa was the king of Vārāṇasī, Bodhisattva was born in a Brāhmaṇa family. After his wife's death, Bodhisattva lived an ascetic life in the Himālaya. One day, a monkey came in the rainy weather to the hermitage clad in an anchorite's robe which he had found in the forest. Bodhisattva recognized the monkey and drove him away.

The story was told in reference to a hypocritical *bhikṣu*.

Kapi Jātaka (2). This is the 404th story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was the leader of a group of monkeys. Devadatta was also at that time the leader of a group of monkeys. One day a mischievous monkey took his seat on the arch which was over the gateway to the park and, when the king's priest passed under the arch, he let excrement fall on his head, and, when the priest looked up, even into his mouth. The priest swore vengeance on the monkeys, and Bodhisattva, hearing of it, counselled them to seek residence elsewhere. His advice was followed by all except Devadatta and his followers. Some time after the king's elephants were burnt through a fire breaking out in their stalls. The priest seizing his opportunity, told the elephant doctors that the best remedy for burns was monkey fat. Five hundred monkeys in the royal garden were slain by archers for the sake of their fat.

KAPILA, a celebrated sage. Kṛṣṇa says in the *Bhagavad-Gītā* (X, 26), "Among the perfected, I am the sage Kapila". The *Rāmāyaṇa* gives the story of his anger turning 60,000 sons of Sagara to ashes (See Aṅśumān). The *Mahābhārata* (III, ch. 220, v. 22) identifies him with Agni, and describes him as the founder of the Sāṅkhya system. In the *Bhāgavata-purāṇa* (I, ch. 3 and III, ch. 24), Kapila is the fifth *avatāra* of Viṣṇu.

KAPILA-PURĀṆA, name of one of the *Upa-purāṇas*.

KAPILAVASTU, was the capital of the Śākya of whom the Buddha's father was a chief. Until he left home at the age of 29 Gautama lived in Kapilavastu. Later, after his enlightenment, he visited Kapilavastu occasionally. Some of the *Jātaka* stories, such as the Candra-kinnara *Jātaka*, the Mahādharmapāla *Jātaka*, etc., were related by him in Kapilavastu. The site of Kapilavastu is not definitely known. Most probably it was near Piprahwa (q. v.) in the Basti district of Uttar Pradesh. Fa-Hien (early 5th century AD) had visited the site during his travels. At that time it was in ruins.

KAPILENDRA (c. 1435-1470), a king of Orissa who overthrew the Gaṅga dynasty and founded a new dynasty which ruled over Orissa for more than a century. He was endowed with ability and vigour, and under him the Orissan empire extended over the whole of the east coast from the Gaṅgā to the Kāverī.

KAPIŚĀ, a river which Raghu crossed to reach the Utkala country (*Raghuvaṃśa*, IV, 38). It could be either the Kasāi in West Bengal or the Suvarṇarekhā in Orissa. See also Kāpiśi.

KAPIŚĪ, name of a place or country mentioned by Pāṇini (IV, 2.99). Hiuen Tsang passed through this place and mentioned that the area of the country is 4,000 *li*, and that of the capital 10 *li*. It could be the same as Katisa or Kapisa of Ptolemy who placed it two and a half degrees north of Kaboura (Kabul?). Kāpiśi has been located in Begram (q. v.).

KAPITHA. In his travels Hiuen Tsang says that Kia-pi-tha (Kapitha) was the place where the Buddha came down from heaven. The Buddhists of India know that place as Saṅkassa or Sāṅkāśyā. Evidently, it was known as Kapitha in Hiuen Tsang's time. See Sāṅkāśyā.

Kapittha-mudrā, "wood-apple-handpose". In this handpose the forefinger is bent over the top of the straight thumb so that the thumb sticks out between forefinger and middle finger. It denotes Laksmī, Sarasvatī, milking a cow, holding a veil, offering incense, amorous dalliance, sexual intercourse. It is a variety of the *muṣṭi-mudrā*.

Kapota Jātaka (1). This is the 42nd story of the *Jātaka*.

In former times when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as a pigeon. He lived in a straw basket hung in the kitchen of a merchant. A crow sniffing the savour of the food being cooked in the kitchen, struck up a friendship with the pigeon. The crow spent the day with the pigeon and in the evening came back with him to the kitchen. The cook provided a basket for him also. One day, seeing some fish being prepared, he feigned illness and stayed behind in the basket. The cook caught the crow stealing a piece of fish. He plucked out his feathers, and soused him in pickle. The crow died after sometime.

Kapota Jātaka (2). This is the 375th story of the *Jātaka*. The story of this Jātaka is practically same as that of the Kapota Jātaka (1).

KAPPHIṆĀBHYUDAYA, a poem in 20 cantos by Śivasvāmī (9th

century). It is dedicated to Śiva. The work is based on the story of Kapphiṇā from the Sanskrit *Avadānaśataka*. This king of Dakṣiṇāpatha invades the territory of Prasenajit of Śrāvastī and is converted to Buddhism by a miracle.

KARAHĀṬAKA, modern Karād, in Sātārā district. The country submitted to Sahadeva without fighting (*Mahābhārata*, Sabhā P. ch. 30). A branch of the Śilāhāra family ruled at Karahāṭaka from 10th century AD.

Karah praśad, "sacred pudding", a sacrament which, at services in the Sikh temple, is distributed to all present both Sikhs and non-Sikhs. It is a kind of pudding of wheat flour. *ghī* (clarified butter), sugar and water.

KĀRAIKKĀL AMMAIYĀR was a native of Karikal near Negapatam. She was one of the first Tamil poets of the *Bhakti*-cult. She attached herself to the temple of Śiva at Tiruvālaṅgāḍ. In her poems there is passionate appreciation of the dance of Śiva surrounded by the demons in the forest of Tiruvālaṅgāḍ.

KARĀLĪ, "Terrible", name of one of the seven tongues of Agni (fire). The other six are: Kālī, Manojavā, Sulohitā, Sudhūmravarṇā, Viśvaruci, and Sphuliṅgini (*Muṇḍokapaṇiṣat*, I, 2.4).

Karālī is also one of the names by which Arjuna addressed Durgā when he prayed to her for victory at the start of the battle (*Mahābhārata*, VI, ch. 23, v. 4).

Karaṇa (1), a handbook for preparing almanacs. The basic astronomical texts such as the *Sūrya-siddhānta*, give the position of the planets on the first day of the Kali-yuga. The daily motion of the planets is also given. If the number of the days passed since the first day of the Kali-yuga, i. e., the *ahargana* (q. v.) is known it is possible to calculate the position of the planets on that day. This is a laborious process. The *Karaṇa* books were prepared to remove this difficulty. These give the position of the planets for the days in a convenient year. The almanacs of the subsequent years then can be prepared counting the number of days from these. Some of the well-known *Karaṇa* books with their base years are: *Rājamrgāṅka*, ascribed to Bhojarāja, Śaka 964; *Karaṇaprakāśa* by Brahmadeva, Śaka

1014; *Bhāsvatī* by Satānanda, Śaka 1021; *Karaṇa-kutūhala* by Bhāskaracārya, Śaka 1105; *Graha-lāghava* by Gaṇeśa Daivajña, Śaka 1442; *Rāmaṇinoda* by Rāmaḥaṭa, Śaka 1512; etc.

Karaṇa (2), one of the five things shown in a *pañcāṅga* (almanac). Karaṇa is the time taken for the angular distance between the sun and moon to increase by six degrees. Thus it is equal to half a *tithi*, or nearly half a day.

Karaṇa is not mentioned in early literature such as the *Mahābhārata*.

Karaṇa-mudrā, name of handpose. The hand is outstretched, the index and the little finger are held erect, and the other two fingers are pressed against the palm by the thumb. This pose is not very common.

KARAṆAPRAKĀŚA, is a handbook for preparing almanacs. Its starting year is 1014 Śaka, that is, AD 1092-93. Its author Brahmadeva claimed that it was comparable to the work of Āryabhaṭa.

KĀRAṆḌA-VYŪHA, a Mahāyāna text. Its full title is *Avalokiteśvara-guṇa-kāraṇḍa-vyūha*, "the detailed description of the qualities of Avalokiteśvara". It exists in two versions, one in prose and the other in verse. The fundamental idea, the glorification of the wonderful redeemer Avalokiteśvara, the "Lord who looks down" with infinite compassion on all beings, is same in both the versions. The prose version which is earlier is not later than the 6th century.

Kāraṇḍika Jātaka. This is the 356th story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasi, Bodhisattva was born in a Brāhmaṇa family. He went to Takṣaśilā and became the pupil of a famous teacher. This teacher was in the habit of preaching the moral law to whomsoever he met regardless of their fitness to receive it. One day the teacher asked Kāraṇḍika and his other pupils to attend a feast. On his way back Kāraṇḍika saw a cave and started throwing stones into it. When the teacher questioned Kāraṇḍika, he said that he wanted to make the whole world level. The teacher understood.

Kāraṇḍika was the name of Bodhisattva.

KARDAMA, name of a *rṣi*. He is one of the *Prajāpatīs*; *Mahābhārata*, II, ch. 11; XII, ch. 59.

KARIKĀLA, (also spelt Karikkal), one of the earliest known Cola kings. He is said to have flourished in c. AD 165. Legends about him are recorded in literary works even upto the 11th and 12th centuries.

Karkāṭa Jātaka. This is the 267th story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī, a huge golden crab lived in a lake in the Himālaya. Bodhisattva was born at that time as an elephant. He went in the lake with his friends. Bodhisattva being the last to leave the water, was caught by the crab's claws. Hearing his cries of pain, his friends ran away. Bodhisattva entreated his wife not to leave him. She spoke to the crab words of coaxing and of flattery. The crab, fascinated by the sound of a female voice, let go his hold. Bodhisattva then trampled him to death.

(The *Jātaka* is illustrated in the *stūpa* at Barhut. It is named Nāga Jātaka there.)

KARKKA II, the last emperor of the Rāṣṭrakūṭa dynasty. He was a bad ruler, and was overthrown by one of his feudatories Taila II of the Cālukya family in 973.

KĀRKOTĀ, a dynasty, founded in Kashmir by Durlabhavardhana who ascended the throne in c. AD 627. The dynasty was overthrown in 855-56 when Avantivarman of the Utpala dynasty became the king. The important kings of the Kārkotā dynasty were Lalitāditya-Muktāpīḍa and Jayāpīḍa.

KĀRLĪ, a village in the Pune district, on the Bombay Pune Road, contains "the largest and finest, as well as the best preserved" Buddhist cave temple. The cave is 37 metres from entrance to the back wall, and 13.5 metres wide. At the end is the *stūpa* or *caitya*. There are 15 pillars on each side on the approach to the *stūpa*. Each of the pillars has two elephant heads sculptured on it. There are seven pillars in a semi-circle on the back of the *stūpa*. The Kārli caves are next only in antiquity to the Bhāja caves, and were built near about the

beginning of the Christian era. Several figures of the Buddha and the bodhisattvas were added during the Gupta period.

Karma, "action". The word occurs over forty times in the Ṛgveda, in the sense of exploit or valiant deed (I, 22.19; I, 61.13; X, 54.4; etc) and also in the sense of religious actions such as sacrifices or gifts (I, 148.2; VIII, 36.7; etc). But there is no clear statement in the Vedas about *karma* and *punar-janma*, i.e., rebirth. This doctrine of how a man's *karma* (action) and conduct fashion his future life is taught for the first time in the *Upaniṣads*. "Those whose deeds in former lives were good get desirable lives such as those of Brāhmaṇas, Kṣatriyas or Vaiśyas. Those whose lives were bad get such lives as those of Caṇḍālas, dogs or swines. "(*Chāndogya Upaniṣad*, V, 10. 7). A similar statement is found in the *Kauṣītaki Upaniṣad* (I, 2). The general moral law is laid down in the *Bṛhadāraṇyaka Upaniṣad* (IV, 4.5), "A man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds."

This law of *Karma* is not mechanical. Some superhuman agency perhaps operates it. At one place in the *Chāndogya Upaniṣad* (V, 10.2) this agency is called *Amānava Puruṣa* ("Superhuman Being")

In Buddhism, *karma* is conceived as an impersonal law in the sphere of morality, working according to its nature and by itself.

In Jainism, *karma* is taken to be subtle matter adhering to or pulling down the soul from its natural spiritual height. See *āsrava* (1).

Karmadhāraya, a grammatical term denoting a compound (*saṁāsa*), of an adjective with a noun. Pāṇini's (I, 2.42) definition is that it is a *tatpuruṣa* compound, the case of each member of which is the same.

Karmakāṇḍa, the sacrificial injunctions, the *Brāhmaṇas* of the Vedas. The Mīmāṃsists held that the Vedas did not preach any philosophy, for whatever there was in the Vedas was to be interpreted as issuing commands to us for performing this or that action.

Karma-yoga, “*yoga through karma*”, “path of duties”, is explained in detail in the *Bhagavad-Gītā*, particularly in Chapter III. Two points are emphasized: *Yoga is karma* (duty) well performed (II, 50); and “What is called the cessation (of desires for the fruits of action) is what you should know, O Pāṇḍava, as *Yoga*; without renouncing one’s desires one cannot be a *yogin*” (VI, 2).

Karmendriya, “conative senses”, organs of action. These are hands and feet, the organ of speech, the anus, and the organ of generation. (*Manusmṛti*, II, 90-91). See also *jñānendriya*.

KARṆA (1), son of Kuntī by Sūrya, the Sun, before her marriage to Pāṇḍu. Karṇa was thus half-brother of the Pāṇḍavas, but this relationship was not known to them till after his death. Kuntī, on one occasion, paid such attention to the sage Durvāsas, that he gave her a charm by virtue of which she might have child by any god she preferred to invoke. To test the truth of the word of the sage, she called Sūrya, and the result was Karṇa. He was born equipped with arms and armour. Afraid of disgrace, she floated the child down the river Aśva, a tributary of Carmaṇvatī (q. v.). The child was picked up in the country of Campā by the charioteer Adhiratha and his wife Rādhā and brought up by them as their own (*Mahābhārata*, III, chs. 303-308). When he grew up, Indra disguised himself as a Brāhmaṇa, and cajoled him out of his divine armour. In return, Indra gave him a weapon. This weapon was certain to kill the enemy, but could be used only once (*Ibid.* ch. 309). Karṇa wanted to kill Arjuna with this weapon, but had to use it on Ghaṭotkaca when he was devastating the Kaurava army. Duryodhana made Karṇa king of Aṅga when it was said that only a prince could fight against another prince (*Ibid.* I, ch. 136). Karṇa knew that he was half-brother of Pāṇḍavas, but in the great battle he took the side of the Kauravas. On the 17th day of the battle there was a terrific combat between him and Arjuna. He had nearly overpowered Arjuna when the wheels of his chariot sank in the ground. When he came down to pull them out Arjuna killed him. (*Ibid.* VIII, ch. 92)

KARṆA (2), (c. 1040-c. 1073) of Cedi was the son of Gāṅgeyadeva Kalacuri. He was one of the greatest generals of his age. He

had at one time or other defeated all the kings of countries from Rāḍhā (West Bengal) in the east to Mālava in the west. He had like his father assumed the title of *Trikaliṅga-dhipati*.

KARṆA-BHĀRA, a one act play, ascribed to Bhāsa. It describes the sad end of Karṇa.

KARṆAPRĀVARAṆA, name of a country and a people. The *Rāmāyaṇa* (IV, ch. 40) locates this country in the eastern direction, probably in the eastern Himālaya. The *Mahābhārata* (II, ch. 30) says that Sahadeva conquered these people when he went towards the south to conquer the countries in that direction. Al-Beruni explains Karṇaprāvaraṇa as a people whose ears fell down on their shoulders (Sachau's *India*, I, p. 262).

KARṆA-SUNDARĪ, a drama in four acts, by Bilhaṇa. He celebrates in this work, under the guise of the marriage of a Caulukya prince to the daughter of a Vidyādhara king, the actual marriage of the Caulukya king Karṇadeva (1064-1094) to a princess.

KARṆASUVARṆA, was the country and also the name of the capital of Śaśāṅka who, according to Hiuen Tsang, killed Rājyavardhana. Bāṇa in his *Harśacarita* says that the killer of Rājyavardhana was the king of Gauḍa. Thus Karṇasuvārṇa has been identified with Gauḍa (q. v.). See also Rajbāḍi Ḍāṅgā.

“**KARNĀTAKA**, (that which belongs to Karṇāṭa), is regarded as Sanskrit word by native Pandits; but I agree with Dr. Gundert in preferring to derive it from the Dravidian words *kar* “black”, *nādu* (the adjective form of which in Telegu is *nāṭi*). “country”, that is, “the black country”, a term very suitable to designate the “black cotton soil”, as it is called, of the plateau of the Southern Deccan. The use of the term is of considerable antiquity, as we find it in the Varāha Mihira...” Bishop Caldwell, *Grammar of the Dravidian Languages*, p. 34, quoted in the *Imperial Gazetteer of India*, IX, p. 302.

KARNATAK HISTORICAL RESEARCH INSTITUTE, College Road, Dharwar, was founded in 1914, and was registered in

1930. It does historical research, and also trains students in deciphering old documents and inscriptions. The Institute publishes a periodical in English, *Karnatak Historical Review*.

Karnavan, manager of *tarwad* ("joint family") in the *marumakkatāyam* (q. v.) system in Kerala. He was usually the eldest male member of the *tarwad*. He had an absolute control over the family property. The younger male members of the family were called *anandiravans*. Their only right as members of the *tarwad* were to succeed in order of seniority to the *karnavan*-ship, and to be maintained from the *tarwad* property.

Karṇavedha, "piercing the lobes of the ears of a child", appears to be an ancient custom. It is mentioned in one of the *mantras* of the *Nirukta* (II. 4). It is a *saṃskāra* (a sacred rite), but is mentioned as such only in the later *smṛti* works such as the *Veda Vyāsa Smṛti* (I. 19).

KARPŪRA-MĀÑJARĪ, a drama written wholly in Prakrit by Rāja-śekhara. It was composed and staged at the request of the author's wife Avantisundari.

Kārṣāpaṇa, (Pali, *kaḥāpaṇa*), a coin, barter value of gold, silver or copper weighing one *karṣa*. *Kārṣāpaṇa* is an ancient term. It appears in Pāṇini (V, 1.29). The Pali form of the word, viz., *kaḥāpaṇa* occurs frequently in the *Jātaka* stories. But the term *kaḥāpaṇa* is specifically used only when the amount is less than 100 *kaḥāpaṇas*. When the amount is 100 or more *kaḥāpaṇas*, the term is taken as understood. See, for instance, Jayaddviṣa *Jātaka*.

There is no general agreement about the weight of one *karṣa*. This perhaps varied for different metals. Manu defines it only for copper, and that too tautologically, "Know that a *karṣa* of copper is a *kārṣāpaṇa* or *paṇa*" (*Manusmṛti*, VII, 136). The *Arthaśāstra* (II, ch. 19) says that the weight of 160 seeds of *māṣa* (*Phaseolus radiatus*) or 80 seeds of *guṇja* (*Abrus precatorius*) equals one *suvarṇa* or *karṣa* (of gold). The *Amarakośa* agrees with the *Arthaśāstra* that the weight of 80 *guṇja* seeds is same as one *karṣa* of gold and is called one *suvarṇa*.

KĀRTIKEYA, son of Śiva, born in a thicket of glowing reeds on the

white hill, embodied energy of Śiva. The gods appointed the Kṛttikās to feed the baby. Hence he was called Kārtikeya. He sucked the breast of all the six Kṛttikās with as many mouths. He was elected the Commander in Chief of the gods; *Rāmāyaṇa*, I, chs. 36-37.

According to the *Mahābhārata* (III, ch. 224) Kārtikeya was the son of Agni and Svāhā, the daughter of Dakṣa.

KĀRTYA-VĪRYA, "Son of Kṛtavīrya". His real name was Arjuna. He was the most famous king of the Haihaya dynasty. See Haihaya (1), and Arjuna (1).

Karuṇa, "pathetic" is a *rasa* (q. v.) or a sentiment in poetics. The permanent sentiment *śoka* (sorrow) is its essence. It results from loss of something cherished and from attaining of something undesired. In consequence of it there occur heaving of sighs, drawing of sighs, weeping, paralysis, lamentation, and the like as *anubhāva* ("consequents"): the *sañcārī bhāva* ("transitory states") occurring in connection with it are sleeping, epilepsy, depression, sickness, death, indolence, agitation, despair, stupor, insanity, anxiety, and so forth. *Daśarūpa* IV, 87.

KARUṢA, name of a country. Tāḍakā, a *yakṣi*, destroyed this country. It became a forest, and Tāḍakā lived there; *Rāmāyaṇa*, I, ch. 24.

KĀRUVAKĪ, the second queen of Aśoka. She was the mother of Tivara (Queen's Edict, on the Allahabad Pillar). She is the only queen of Aśoka whose name appears in an inscription.

Kaṣāya, "corruption", human frailties, such as covetousness, etc. According to Śāṅkara, knowledge, renunciation and practice help in reducing *kaṣāyas*. The Buddhists describe five types of *kaṣāyas*: those which reduce life, increase false views and pain, reduce the number of living beings, and reduce the period for which the world will last. In Jainism there are four types of *kaṣāyas*: anger, illusion, covetousness and pride.

Kāṣāya Jātaka. This is the 221st story of the *Jātaka*.

In former times when Brahmadaṭṭa was the king of Vārāṇasī, Bodhisattva was born as the leader of a herd of elephants. A

poor man of the city entered into a contract with the ivory workers to supply ivory to them. He went to the forest clad in the *kāṣāya* (yellow) robe of a Pratyeka Buddha, and slew the last one of the herd each day. Bodhisattva on discovering what was happening threatened to kill the man. He promised never to visit the forest again. Bodhisattva let him go on account of his robe,

KĀŚĪ, “Vārāṇasī”. In Buddhist literature, Kāśī is the name of a people, and also of one of the 16 *Mahājanapadas*, “Great Countries”. The name occurs in the *Rāmāyaṇa*, IV, ch. 40, v. 22, Kāśī is one of the seven sacred cities of India. See ‘cities’.

KASĪĀ, a village in the Deoria district of Uttar Pradesh has been identified with Kuśinagara, the location of the Buddha’s decease. The place has been excavated a number of times since 1876. It was already in ruins when Hiuen Tsang visited it in the 7th century, but later in the 12th century a Kalacuri prince erected a new monastery here. A copper plate engraved with the *Nidānasūtra*, a silver coin of Kumāragupta, and over a 1,000 seals of Gupta and later periods have been found here.

KĀŚĪKA VṚTTI, (“the commentary of Kāśī”), of Jayāditta and Vāmana, is on account of its brevity and clarity, the best commentary on the *sūtras* of Pāṇini. I-tsing who came to India in the last quarter of the 7th century said that boys of 15 years began the study of this commentary and understood it in five years. He himself was taught Sanskrit through this work.

KĀŚĪ-KHAṆḌA, a long poem, forming part of the *Skanda-purāṇa*. It deals in minute details with the Śiva-temples in the neighbourhood of Vārāṇasī and with the sanctity of this city itself. It is a late work, composed perhaps in the 13th century or even later.

KĀŚĪNĀTHA UPĀDHYĀYA, also known as Bābāpādhye, was a learned Brāhmaṇa from the Ratnāgiri district of Mahārāṣṭra. He was the author of *Dharmasindhu-sāra*, a large work on rituals and religious matters. Among his other works are

Prāyaścitta-śekhara and *Viṭṭhala-Ṛgmantrasārabhāṣya*. He died in 1805-06.

KĀŚIRĀMA DĀSA, a poet who composed the Bengali version of the *Mahābhārata*, in the 16th century.

Kāṣṭhahāri Jātaka. This is the 7th story of the *Jātaka*.

One day, Brahmadata, who was the king of Vārāṇasī in olden days, was roaming in his park. He saw a girl picking fuel wood. Enamoured with her beauty he made love to her. While leaving, he gave the girl a ring, and told her that if she got a daughter, she should sell the ring and bring her up with that money. If she got a son she should bring the boy to him and show him the ring. Bodhisattva was born as her son. When he was grown up a little, his playmates teased him that he had no father. He asked his mother to show him his father. His mother took him to the king who at that time was in his court. The king was embarrassed and refused to recognize her even when he was shown the ring. Bodhisattva's mother caught hold of the legs of her son and threw him up. She said that if she was truthful the boy would stay up in the space; otherwise he would fall down and die. Bodhisattva stayed up in the space. The king acknowledged him as his son and made him his successor.

KĀŚYAPA, name of a Vedic sage (Ṛgveda. IX,114.2). In the *Rāmāyaṇa* (I,70 and 75; III, 14) he was the son of Marīci. He was the last of the Prajāpatīs, and had married eight daughters of Dakṣa. According to the *Viṣṇu-purāṇa* (I, chs. 15 and 21) he had married 13 of the daughters of Dakṣa and there by he became the father of *devas*, *asuras*, *nāgas*, mankind and all kinds of living beings.

In Mahāyāna Buddhism Kāśyapa is the name of the third of the five mānuṣi-buddhas.

Kāśyapamāndya Jātaka. This is the 312th story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī, Bodhisattva was born in a Brāhmaṇa family in a village. When his mother died he took his father and younger brother to the Himālaya. They lived as ascetics. During the rains they came

down to human habitation. Once, after the rains, Bodhisattva had gone ahead to clean up the hut where they lived, and asked his father and brother to follow. The old man walked slowly. The lad tried to hurry him. This annoyed him and the two quarrelled. Bodhisattva came back to find why they were late. On hearing what had happened, he told the father, who was called Kāśyapa, that the old should have patience with the young.

KĀŚYAPA MĀTĀṆGA, along with Dharmarakṣa went to China in AD 65. These two were the first Buddhist missionaries in that country. The story of their arrival is mixed up with a legend. It is said that the Emperor Ming of the Han dynasty saw a golden man in a dream. On hearing from the courtiers that it was the Buddha, he sent in AD 65 ambassadors to the west to invite Buddhist missionaries to China. The ambassadors brought with them two Buddhist monks, named Dharmarakṣa and Kāśyapa Mātāṅga. The two missionaries had with them a white horse laden with sacred texts and relics. The first Buddhist monastery built for them in the capital at the Imperial order came to be known as *Po-ma-sse*, The White Horse Monastery, in memory of the horse. The two monks are said to have lived in China for the rest of their lives, translating Buddhist texts into Chinese and preaching Buddhism among the people.

KĀŚYAPA-SAN̐HITA, also called *Vṛddhajivakiya-tantra*, is said to be an ancient work on *Āyurveda*, but the extant text is a modern work 'decorated with ancient names'.

Kaṭāhaka Jātaka. This is the 125th story of the *Jātaka*.

In former times when Brahmadata was the king of Vārāṇasī, Bodhisattva was his Treasurer. His son and Kaṭāhaka, who was the son of his slave, were brought up together. Kaṭāhaka learned to read and write and grew up into a cultured young man. Seeing no future for himself in Vārāṇasī, he went to a merchant on the frontier, carrying a letter purporting from the Treasurer (in which he was stated to be the son of the latter), asking for the hand of the merchant's daughter in marriage. The merchant was overjoyed and the marriage took place. Kaṭāhaka gave himself airs and spoke contemptuously of

everything 'provincial'. The Treasurer discovering what had happened, decided to visit the merchant, but Kaṭāhaka met him on the way, and paying him all the honour due from a slave, begged him not to expose him. Bodhisattva was pleased and did not expose him, but on learning from Kaṭāhaka's wife that he always complained of his food, taught her a stanza which contained the threat, (not intelligible to her, though clear to Kaṭāhaka) that if Kaṭāhaka continued to make a nuisance of himself, the Treasurer would return and expose him. Thenceforth Kaṭāhaka was a changed man.

Kaṭaka-hasta mudrā, "ring handpose", name of a handpose in which the tips of the fingers are loosely applied to the thumb so as to form a ring. It indicates the holding of a flower.

KĀTANTRA, ("a small treatise"), of Śarvavarman, is probably the oldest among the grammatical works that without being independent of Pāṇini have attempted to build a new system of grammar. The aim was to place in the hands of students a book of rules that were easier than those of Pāṇini. The work originated perhaps in the first century AD. Its most famous commentary is by Durgāsiṅha (8th century). Indeed, without this commentary the text would not have been intelligible. *Kātantra* exercised much influence in Kashmir and in East Bengal. It was used by the Pali grammarian Kaccāyana, and it served as model for grammarians of the Dravidian languages.

KĀTANTRA VṚTTI, name of the commentary by Durgā-siṅha, on the *Kātantra* (q. v.)

KATARAGAMA, name of a famous shrine of Skanda in Sri Lanka.

KATHA, name of an *Upaniṣad*. Naciketas, a young Brāhmaṇa, visits the realm of Yama, who offers him the choice of three boons. For the third he chooses the answer to the question, whether man exists after death or not. Yama replies: "Even the gods have doubted about this; it is a subtle point; choose another boon." After vain efforts to evade the question by offering Naciketas earthly power and riches, Yama at last yields to his persistence and reveals the secret.

Kathā, fables and didactic tales. The well known *kathā* collections

are the *Pañcatantra*, *Hitopadeśa*, *Brhatkathā*, *Vetāla Pañcaviṃśati*, *Siṅhāsana Dvātriṅśikā* and *Śuka-saptati* (qq. v.).

KATHAEAN, name of a tribe which lived between the Ravi and the Beas. They were defeated by Alexander.

KATHAK, a dance form of northern India. One of its schools is said to have developed in the court of Nawab Wajid Ali Shah of Lucknow in the 18th century. Kathak thus can be differentiated from the other dance styles which originated from temple or other religious dances. However, there are many things in common between Kathak and these other styles. The characteristic feature of the Kathak style is its jumps and pirouettes (*cakkaras*). Face movements are limited, but great emphasis is placed on the movements of eyebrows. Another distinguishing feature is the Kathak dancer's ability to beat fast rhythmic patterns with the feet (*tattakāra*), while keeping the body from the torso upwards absolutely static.

KĀṬHAKA, name of a recension of the Kṛṣṇa Yajurveda. The full text of this recension has not been found.

Kathakali, a dance drama of Kerala. It took its present form in the 17th century, as it developed from the traditional play acting of Kerala. The story is taken from the *Rāmāyaṇa* or the *Mahābhārata*. One of the best is a version of the story of Nala, by the 18th century poet Unnavi Variyar. The principal characters are types. The dancers (traditionally all male) put on intricate and stylized make-ups and head-dresses. The facial muscles play an important part in Kathakali dancing. Unlike other Indian dance forms, jumps, spirals, sweeps, and leaps are characteristic of Kathakali. It is the task of the dancers to interpret by their movements, gestures and miming the story told in the poem sung by members of a small group standing behind the main actors and including musicians who provide a percussion accompaniment.

KATHĀ-RATNĀKARA, a collection of 258 tales and fables. They are similar to those in the *Pañca-tantra*, but are loosely strung and not inserted into a frame. A few edifying stories reveal the fact that the author Hemavijaya was a Jaina. The book was written in AD 1600.

KATHASARIT-SĀGARA, the most famous version of the *Bṛhatkathā* (q.v.). It is by the Kashmirian Somadeva. The work is in 18 books of 124 sections (*paraṅgas*) and 24,000 verses.

KATHĀVATTHU, the fifth of the seven books of the *Abhidhamma Piṭaka*. Tradition ascribes its compilation to Moggaliputta-Tissa at the end of the Third Buddhist Council, held under the patronage of Aśoka. The book consists of 23 chapters, and is a collection of discussions (*kathā*) and refutations of the various sects on matters connected with theology and philosophy.

Kaṭihasta-mudrā, a pose in which the hand is usually bent a little at the elbow and placed on the upper part of the waist. It is characteristic of Viṣṇu, Lakṣmī, Skanda, etc.

KATRE, Sumitra Mangesh was born on 11. 4. 1906. He was Professor of Indo-European Philology and Head of the Department of Linguistics in the Deccan College, Pune from 1939 to 1959. Katre was Director of Deccan College Post-Graduate and Research Institute from 1942 to 1971. Among his many works are *Pāṇinian Studies* I, (1967); *Dictionary of Pāṇini*, 3 Vols., (1968-69); etc.

KĀTYĀYANA (1), author of the *vārttikas*, or critical, explanatory and complimentary notes on certain rules of Pāṇini. Patañjali who in his *Mahābhāṣya* comments on these *vārttikas* quotes them in full.

KĀTYĀYANA (2), author of one of the 20 original *Dharma-śāstras* mentioned by Yājñavalkya. His work in original has not been found. He is known from the numerous quotations made from his work by later writers.

KĀTYĀYANA ŚRAUTASŪTRA and **KĀTYĀYANA ŚULVASŪTRA** belong to the Śukla Yajurveda (Vājasaneyi Saṃhitā). See Śrautasūtra and Śulvasūtra.

KĀTYĀYANĪ (1), a name of Durgā (*Mahābhārata*, VI, ch. 23, v. 6).

KĀTYĀYANĪ (2), the name of the second wife of Yājñavalkya (*Bṛhadāraṇyaka Upaniṣad* IV, 5.1).

Kātyāyanī Jātaka. This is the 417th story of the *Jātaka*

In former times, when Brahmadata was the king of Vārāṇasī, a young man devoted himself entirely to his mother after his father's death. The mother, much against his will, got him a wife. She plotted to estrange mother and son, and the old woman had to leave the house. The wife gave birth to a son, and went about saying that if the mother-in-law had been with her such a blessing would have been impossible. When the old woman heard of this, she felt that such things could only be said because *Dharma* was dead. She went to the cremation ground, and started to perform a sacrifice in memory of the dead *Dharma*. Śakra's throne became heated. He came down and hearing her story, reconciled the old woman with her son and daughter-in-law.

Bodhisattva was the Śakra at that time.

Kaula, a Tāntrika. In former times, there were several sects of Kaulas. Matsyendranātha, the founder of the Nāthapantha, for instance, was connected with the Yoginī Kaula. See also *Kaulamārga*.

KAULAMĀRGA is sometimes equated with Tāntrism itself. It is the exclusive cult of Śakti as the Female Principle with the rituals of the five *Makāras*, viz., *madya*, wine; *māṃsa*, meat; *matsya*, fish; *mudrā*, fried cereals; and *maithuna*, sexual union. *Kaulamārga* is same as *Kulācāra* or *Kulamārga*.

Kaumāra, name of an important sect of South India. They regard Kumāra or Skanda as the Supreme Being and are exclusively devoted to his worship.

KAUMODAKĪ, the name of the mace of Kṛṣṇa. It was presented to him by Varuṇa at the time of the burning of the Khāṇḍava forest (*Mahābhārata*, I, ch. 225).

KAUṆḌINYA (1), (Pali: Koṇḍañña), name of the second of the 24 buddhas who have appeared before the historic Buddha. His father was King Sunanda and his mother Sujātā. He belonged to the Kauṇḍinya *gotra*.

KAUṆḌINYA (2), an ancient grammārian. He is mentioned in

Taittiriya Prātiśākhya (5.38), and may be the same as Sthavira Kauṇḍinya mentioned in (17.4) of the same work.

KAUṆḌINYA I. A Chinese report of the middle of the third century contains the earliest reference to the country known as Funan (q. v.). It tells the story of the foundation of the kingdom by Kauṇḍinya (transliterated as Hun-t'ien). This ruler was a foreigner, who came from a place which may be India, the Malay Peninsula, or even southern islands. He was guided to his future kingdom by a dream. He defeated the queen of the country and then married her. The Chinese story was probably adapted from a legend found on an inscription at Mison in Champa. According to this legend a Brāhmaṇa Kauṇḍinya married Soma the daughter of the *nāga* king, and founded a line of kings.

KAUṆḌINYA II. In the early fifth century or in the late fourth century, the throne of Funan was occupied by a person named Kiao-Chen-Ju or Kauṇḍinya. The following particulars are available about Kauṇḍinya in the dynastic history of Liang: Kauṇḍinya was a Brāhmaṇa and a resident of India. He had received a divine message that he should proceed to Funan and rule over that country. When he arrived in Pan-pan which is south of Funan, the local people warmly welcomed him and made him their king. He introduced Indian laws and social customs in this country.

KAUNTEYA, son of Kuntī, a metronymic applicable to all her three sons, but commonly applied to Arjuna: as, for instance, in the *Bhagavadgītā*, III, 9.

KAURĀLA was a kingdom in South India. It is mentioned in the Allahabad Inscription (line 19), that Samudragupta had defeated the king Maṇṭarāja of Kaurāla. The place has not been identified yet.

KAUŚALYĀ, chief queen of Daśaratha, and mother of Rāma. She was the daughter of king Bhānumān of Kośala.

(Kauśalyā was the general name of the daughters of the kings of Kośala. There are, therefore, several Kauśalyās in the epics.)

KAURAVA, "son or descendant of Kuru", an epithet applied to the sons of Dhṛtarāṣṭra.

KAUŚĀMBĪ, modern Kosam, a place about 50 kilometres to the west of Allahabad on the Yamunā. It is said to have been founded by Kuśāmba, a son of Kuśa (*Rāmāyaṇa*, I, 32). In the Buddha's time Kauśāmbī was the capital of the kingdom of Vatsa. The Aśoka pillar at Allahabad is believed by some to have been originally erected at Kauśāmbī, and removed from there to the present site by Akbar or Jahangir. Excavations carried out in 1948 by the Allahabad University have revealed that the city site was more than six kilometres in circuit. Its defensive walls made of mud bricks but sheathed in fired bricks were about 12 metres high. One of the ruined structures has been identified through an inscription as Ghositārāma described by Hiuen Tsang. Terracottas dating from the Maurya, Śuṅga, Kuṣāṇa and the Gupta periods have been found at Kauśāmbī.

Kauśāmbī Jātaka This is the 428th story of the *Jātaka*. Two groups of *bhikṣus* had quarrelled on a trifling matter of rules and brought about great dissension among themselves. The Master induced them to live in harmony and said that in the past, Brahmadatta, king of Vārāṇasī, had deprived the king Dīghiti of Kośala of his kingdom, but Dīghiti's son Dīrghāyu had spared Brahmadatta's life even when he got a chance to kill him. The Master then uttered ten stanzas, standing poised in the mid-air, and went away from Kauśāmbī leaving the *bhikṣus* to their fate.

KAUŚIKA, a descendant of Kuśa, an epithet of Viśvāmitra. He was grandson of Kuśanābha, son of Kuśa. (*Rāmāyaṇa*, I, ch. 34).

Kauśika Jātaka (1). This is the 226th story of the *Jātaka*.

The king of Vārāṇasī went on a military expedition at an unseasonable time. While camping in a park, he saw an owl (*kauśika*) being attacked by crows. Bodhisattva who was his minister told him that the owl had left his hiding place too early, that is, before sunset. The king understood, and returned back to his capital.

Kauśika Jātaka (2). This is the 470th *Jātaka*. Its story is given under Sudhābhojanā Jātaka.

KAUŚIKĪ, the river Kośi in Bihar. Satyavatī, sister of Viśvāmitra, and wife of the ṛṣi Ṛcika, was a pious lady. She was changed into this river for the good of the people. (*Rāmāyaṇa*, I, ch.34).

Kauśikī Jātaka, (Pali: Kosiya Jātaka). This is the 130th story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was a teacher. One of his students had a bad wife. She lay in bed by day feigning illness and spent her nights in enjoyment. The husband worked hard to supply her with dainties, and, in consequence could not visit his teacher. When the latter discovered the truth, he advised the husband to prepare a mess of cow's urine and other things and to insist that his wife either swallow this medicine or get up and work. She knew then that her shamming was discovered and abandoned her evil ways.

KAUṢĪTAKI ĀRANYAKA is attached to the *Kauṣṭiki Brāhmaṇa*.

KAUṢĪTAKI BRĀHMAṆA, name of a *Brāhmaṇa* of the Ṛgveda. It is also called *Śāṅkhāvana Brāhmaṇa*.

KAUṢĪTAKI UPANIṢAD forms four chapters (3 to 6) of the 15 chapters of the *Kauṣṭiki Āraṇyaka*.

KAUSTUBHA, a gem which came out at the time of the *Amṛta-manthana* (q.v.), and was worn by Viṣṇu on his chest: *Mahābhārata*, I, ch.18.

Kauthuma, name of one of the three extant recensions of the *Sāmaveda*, the other two being Jaiminiya and Rāṇayan ya.

KAUṢĪLYA, author of the *Arthaśāstra* (q.v.). His date is not known. Some scholars place him as early as the 4th century BC. Others would place him as late as 4th century AD. From the expressions *iti Kauṣilyaḥ*, and *neti Kauṣilyaḥ* which are found about eighty times in the work, it has been suggested that the *Arthaśāstra* could not have been a work of Kauṣilya himself, but must have arisen from a school of his.

KAUTSA, son of Kutsa, a sage. He declared that it was not

necessary to learn grammar to understand the *mantras* of the Vedas. Yāska refuted this in his *Nirukta* (I, 15). Kautsa is mentioned in the *Raghuvaṇṣa* also; see *dakṣiṇā*.

Kavaca, armour or shield; also an amulet.

Kavalāhāra, "food of a *kevalin*". According to the *Bhagavati-sūtra* (Gāthā 211), the maximum daily food of a *kevalin* is 32 hand-fuls, each handfuls being not more than 50 rice grains.

The Digambara Jainas deny this. According to them a *kevalin* needs no food.

KAVASA, a Vedic ṛṣi. He was the author of five (Nos. 30 to 35) hymns of the tenth book of the Ṛgveda.

KĀVERĪ, name of a river in South India. It is mentioned in a list of rivers in the *Mahābhārata* (II, ch. 9, v. 20). According to the *Skanda purāṇa* (Asura-kāṇḍa), Agastya carried Kāverī in a bowl from Kailāsa to South India. The bowl was upset by Gaṇeśa who had taken the shape of a crow, and the river flowed out.

KAVIKARNAPŪRA, an epithet of Parmānanda Sen (16th century). He was a devotee of Caitanya. He wrote two books in Sanskrit based on the life of Caitanya: *Caitanya-caritāmṛta-kāvya* and the drama *Caitanya-candrodaya*.

KAVĪNDRA-VACANA-SAMUCCAYA. See *Subhāṣita-ratna-kośa*.

KAVIRAHASYA, an elaborate poem by Halāyudha. It is meant to illustrate the modes of formation of the present tense in Sanskrit literature, and is at the same time an eulogy of the Rāṣṭrakūṭa king Kṛṣṇa III (939-967)

KAVIRĀJA, whose personal name was probably Mādhavabhaṭṭa, was the author of *Rāghava-Pāṇḍavīya*. He flourished under the Kadamba king Kāmadeva.

Kavya, food offered to the manes, (*Manusmṛti*, I, 95).

Kāvya, a literary product, from *kavi*, a poet. *Kāvya* in the sense of literature is common to both prose and poetry.

KĀVYĀDARŚA, a work on poetics by Daṇḍin (q. v.). See also *Rīti Sampradāya*.

KĀVYĀLAŅKĀRA (1), also called *Bhāmahālaṅkāra*, is a work on poetics by Bhāmaha (q. v.).

KĀVYĀLAŅKĀRA (2), is a comprehensive work on poetics by Rudraṭa.

KĀVYĀLAŅKĀRA-SANGRAHA, is a work on poetics by Udbhaṭa. The author deals with 41 *alaṅkāras*. The work is also called *Kāvyaḷaṅkara-sāra-sangraha*.

KĀVYĀLAŅKĀRA-SŪTRA-VṚTTI, a work on poetics by Vāmana. See *Rīti-sampradāya*.

KĀVYA-MĪMANSĀ, of Rājaśekhara is a handbook for poets. The work is in 18 chapters. It has been extensively quoted by later writers on poetics such as Bhoja, Kṣemendra, Hemacandra, etc.

KĀVYANUŚĀSANA, a work on poetics by Hemacandra.

KĀVYA-PRAKĀŚA, a celebrated work on poetics. It is attributed to Mammaṭa. The author helped establish finally and exclusively the doctrines of the Kashmirian school of Ānandavardhana, on *dhvani*. The work is treated as almost a standard work on poetics.

Kāyanirviṇṇa Jātaka. This is the 293rd story of the *Jātaka*.

Formerly when Brahmadaṭṭa was the king of Vārāṇasī, Bodhisattva was born as a Brāhmaṇa. Once he fell sick of jaundice. The physicians failed to cure him. He resolved that if he recovered he would become an ascetic in the Himālaya, Soon afterwards he was cured, and he became an ascetic.

This *jātaka* is also named *Kāyavicchinda Jātaka*.

Kāyastha, a term used originally for an official but now the name of a caste. The earliest use of the term is in the *Viṣṇu-Dharma-Sūtra* (VII.3), where a public document (*rājasākṣika*) is defined as one written in the royal court or office by a Kāvastha appointed by the king and attested by the hand of the super-

intendent of the office. The *Rājatarāṅgiṇī* (VIII, 2383) mentions, "At about this time, the wretch of a Kāyastha, the Brāhmaṇa Śivaratha who was prolific in schemes of intrigues perished by tying a halter to his neck". So in the 12th century a Kāyastha was only a government official in Kashmir and Brāhmaṇas could hold this office.

But the use of the term 'Kāyastha' in the sense of a caste also had started at least by the ninth century AD. The earliest epigraphical reference to Kāyastha caste is in an inscription dated AD 871. The writer of this charter was born in Valabha-Kāyastha *vaṇśa* (*Epigraphia Indica*, XVIII, 243).

KĀYAVYA. The story of Kāyavya is given in the *Mahābhārata* (XII, ch. 135) as the example of a person who though he was born in the low family of Niṣādas and was a leader of robbers, attained perfection because he did no harm to women and Brāhmaṇas.

Kāyotsarga, "giving up (the affection towards) body", the name of the standing attitude in Jaina art. A *tirhaṅkara* or saint in this attitude is shown as standing erect with the hands straight down by the sides without showing the least bend. The same pose maybe adopted by Jaina ascetics as religious practice, for periods from a few seconds to hours.

KEDĀRA, one of the *vyotirliṅgas* (q. v) of Śiva. It is situated in Kedārnāth in the Garhwal District, Uttar Pradesh at a height of about 3,600 metres, in the Himālaya.

KEITH, Arthur Berriedale was born on 5.4.1879 in Portobello Edinburgh. He got his B.A. with first class honours in classics at the age of 17. He then went on to Oxford where he was awarded the Boden Sanskrit Scholarship. He graduated from there with first class honours in Sanskrit and Pali. Keith then joined the Home Civil Service, and served in the Colonial Office from 1901 to 1914. At the same time he helped Professor Macdonald in compiling the *Vedic Index of Names and Subjects* (1912). In 1914 he became Professor of Sanskrit at the Edinburgh University. He served in this capacity until his death on 6.10.1944. Keith was internationally known also as an authority on Constitutional Law of the British

Empire. Among his many works are *The Veda of the Black Yajus School*, *Taittiriya Saṅhitā*; *The Aitareya and Kauṣṭaki Brāhmaṇas*; *The Religion and Philosophy of the Vedas and the Upaniṣads*; *A History of Sanskrit Literature*; etc.

KEKAYA or **KAIKEYA**, name of the ruler and of his country and people. Kekaya was the grandfather of Bharata. Messengers were sent to Bharata to fetch him when Daśaratha died after Rāma's departure on exile. From the directions given to the messengers, it appears that the Kekaya country was between Beas and Sutlej. (*Rāmāyaṇa*, II, 68)

The Kekayas are mentioned in the *Mahābhārata* also. They fought on the side of the Pāṇḍavas. Some of them were killed by Bhīṣma (VI, ch. 49). Five princes from Kekaya were killed by Droṇa (XI, ch. 25).

Keliśīla Jātaka. This is the 202nd story of the *Jātaka*.

Formerly, when Brahmadatta was the king of Vārāṇasi, Bodhisattva was Śakra, the king of gods. Brahmadatta could not stand old animals and people. He treated them cruelly. All old people left his country; no parents or aged persons remained to be tended by the young, and newcomers among the gods were few in number. Śakra then appeared before the king in the guise of an old man, with two jars of butter milk on a cart. The king passing by on his elephant asked him to move his cart. Śakra dashed the two jars on the king's head and the onlookers laughed to see the milk dripping down his face. Resuming Śakra's form, Bodhisattva admonished the king.

KENA, name of a *Upaniṣad*. It belongs to the Sāmaveda. It was long called the *Talavakāra Upaniṣad*, from the school to which it was attached, but later, when it became separated from that school, it received the name of *Kena* from its initial word.

KERN, Johan Hendrik Caspar was born on 6. 4. 1833 in Poerworedjo (Indonesia). He went to Holland at the age of seven. He learnt Dutch on the way to Holland. Before that he knew only Malay. He joined the Leyden University in 1851, and studied Linguistics and Sanskrit. He then went to Berlin and

studied further Sanskrit and Avesta under Albrecht Weber. In 1863 he was appointed Anglo-Sanskrit Professor in the Queen's College Vārāṇasī. He returned to Holland in 1865, and occupied the newly founded chair of Sanskrit and Comparative Philology in Leyden. Kern was a master of several Indo-European languages, and a pioneer of Old-Javanese Philology. He died in Utrecht on 4. 7. 1917. Among his important works are: *History of Buddhism* (1882-4), *Manual of Buddhism* (1896), etc. He edited Āryasūtra's *Jātakamālā* for the *Harvard Oriental Series* in 1891.

KERN INSTITUTE was set up in 1925 in Leyden at the initiative of the Dutch Indologist J. Ph. Vogel, "for the foundation and maintenance of an Institute of Indian Archaeology at the University of Leyden." It was named after the Dutch linguist Hendrik Kern. Since 1926 the Institute has been publishing the *Annual Bibliography of Indian Archaeology (ABIA)*.

KERTANAGARA, an important king of Java. He reigned from 1268 to 1292. A Sanskrit inscription of 1289, attached to an image of the king in the guise of the Akṣobhya Buddha, claims that he had restored unity to Java.

In 1289 Kertanagara maltreated Kublai Khan's envoy who had been sent to demand the submission of the Javanese king. The Mongol Emperor organized a punitive expedition, but Kertanagara was killed by a rebel, Jayakatwang, before the invaders landed. Jayakatwang in his turn was overthrown by Kertanagara's son-in-law, later known as Kertarajasa, who used the Mongols to his own advantage and then forced them to withdraw in confusion. The capital city was now established at Majapahit.

The precise doctrinal contents of Kertanagara's royal cult are unknown. In his lifetime and after his death his supporters revered him as a Śiva-Buddha. They believed that he had tapped within himself demonic forces that enabled him to destroy the demons who sought to divide Java. The 14th century poet Prapanca, author of *Nāgarakertāgama* and a worshipper of Kertanagara admires the king's scholarly zeal and especially his assiduous performance of religious exercises for the good of mankind.

Keśaluñcana, pulling out of the hair, beard and moustache by Jaina ascetics. A Jaina ascetic is not allowed to use a razor like a Buddhist, nor is he allowed to grow hair all over his head and face like a Hindu ascetic. He has thus to pull out all these hair by hand. This operation has to be performed within a period which is not less than two months and not more than four months. The operation is also called *pañcamuṣṭiloñca*. It is an important occasion, and devotees gather to see it being performed.

KEŚAVA, name of Kṛṣṇa/Viṣṇu. He is so called because, 1. he has much fine hair; 2. Kṛṣṇa killed the demon Keśi; or 3. Viṣṇu lies like a *śava* (corpse) on the waters at the end of the world.

KEŚAVADĀSA (c. 1555–c. 1617) was a court poet of Indrajit Siṅha, brother of the ruler of Orchā. His long poem *Rāmacandrikā* is well known. He wrote two works on poetics, viz., *Kavipriyā* and *Rasikopriyā*.

Keśava Jātaka. This is the 346th story of the *Jātaka*.

In former times when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as Kalpakumāra, a Brāhmaṇa of that place. He became a disciple of Keśava an ascetic who lived in the Himālaya with 500 pupils. Once the ascetics came down to Vārāṇasī. The king lodged them in his park, and fed them. When the ascetics returned to the Himālaya, the king persuaded Keśava to stay behind. Keśava fell ill of loneliness, and five physicians of the king could not cure him. At his own request he was taken to the Himālaya. There, on seeing again his familiar haunts and his pupil Kalpa, he immediately recovered, though his medicine was but the coarse meal of the ascetics.

KEŚAVASVAMĪ, author of the lexicon *Nānārthārṇava-saṅkṣepa*, was a protege of Rājarāja II Cola (1146–1173).

KESHGARH SĀHIB is the most important shrine in Ānandpur Sāhib. It was here that the *Khālsā* was born. On 30. 3. 1699, after the morning prayers, Guru Gobind Singh appeared before the congregation and told them that his thirsty sword wanted a head, and he asked anyone of his followers to come forward.

A hush fell over the scene, and at last Dayāram of Lahore came forward. The Guru took him to a tent, and after some time came out with his sword blood-red. He asked for another head, and Dharam Dās of Delhi offered himself. Three more similar calls brought out Mohkam Chand of Dvārakā, Himmat of Jagannātha, and Sāhib Chand of Bidar.

The Guru dressed them in fine clothes and brought them back to the meeting. He told them that they were his five beloved Sikhs. He called them *Pañj Piyārās*, and baptised them.

For the ceremony of baptism, he filled an iron vessel with water, stirred it with a two-edged sword and recited holy verses. Mātā Sahib Devan, the Guru's consort, added some sugar lobes. *Amrit*, the nectar of immortality, was now ready. The five chosen ones took five palmfuls each. They were given the appellation of Singh and enjoined to keep *kesh* (hair), and to wear *kaṅghā* (comb), *karā* (iron bangle), *kacchā* (loin cloth), and *kirpān* (dagger or sword). They were to be saint-soldiers, worshippers of one God, while at the same time fighting injustice and oppression. The Guru himself took *Amrit* from the *Pañj Piyārās*, thus removing the distinction between himself and the followers. About 20,000 people were baptised that day.

KEŚI was a follower of Pārśva, the 23rd *tirthaṅkara* of the Jainas. In Pārśva's system the monks had to observe four vows, while in Mahāvīra's system there was an additional vow. Keśi after a long discussion with Gautama a disciple of Mahāvīra, accepted the five vows of Mahāvīra, and became his follower, (*Uttarādhyayana Sūtra*, XXIII). The existence of Keśi also proves the historicity of Pārśva.

KEŚI, a demon whom Kaṇṣa sent to kill Kṛṣṇa and Balarāma. He took the form of a horse. Kṛṣṇa thrust his arm into his jaws. Keśi died of suffocation. *Bhāgavata-purāṇa*, X, ch. 37.

KEŚI-DHVAJA, a descendant of Janaka, king of Mithila. He was endowed with spiritual knowledge. *Bhāgavata-purāṇa*, IX, ch 13.

KEŚINĪ, wife of Viśravas and mother of Rāvaṇa, *Bhāgavata-purāṇa* (VII, 1. 43). In the *Rāmāyāṇa* (VII, ch. 9), her name is mentioned as Kaikasī.

KETU, the descending node of the moon's orbit is considered a *graha* ("planet") in astronomy and astrology. As the "dragon's tail" Ketu is considered the body of the demon Rāhu whose head was severed by Viṣṇu, when Rāhu tried to run away with the pot of nectar during *Amṛta-manthana*, the "churning of the ocean".

Astrologers mention 101 or 1,000, and sometimes innumerable, varieties of Ketu (*Brhat-saṃhitā*, 11.5). The influence of most of these Ketus is malefic.

KETUMĀLA-VARṢA, name of a country, west of Meru (*Viṣṇu-purāṇa*, II, ch. 2, v. 23). The *Mahābhārata* (VI, ch. 6) describes Ketumāla as a country where the people are handsome, and live 11,000 years

In the same chapter of the *Mahābhārata*, Ketumāla has been described as a *dvīpa* (continent). It is on the west of Meru or Sumeru. See also Jambudvīpa.

Kevala-jñāna, ("oneness-knowledge"), is according to the Jaina philosophy, the purest form of knowledge. A person who has received *kevala jñāna* becomes omniscient. It may be compared to the *bodhi* of the Buddhists.

Kevalānvayi, a type of inference in Nyāya-darśana. It is that type of inference the *vyāpti* (i. e. concomitance of any two things, e.g., the fire and smoke) of which could not be based on any negative instance, as in the case, "This object has a name, since it is an object of knowledge." Now no such case is known which is not an object of knowledge; we cannot therefore know of any case where there was no object of knowledge and no name; the *vyāpti* here has therefore to be based necessarily on cases of agreement – wherever there is an object of knowledge, there is name.

Kevalin, a person who according to the Jainas, has received *kevala-jñāna*, and has thus become liberated from all human bondage; an *arhat*

KHĀDIRA GRHYASŪTRA, a *Gṛhyasūtra* of the Sāmaveda and used by the Rāṇyāniya school of this Veda.

Khadirāṅgāra Jātaka. This is the 40th story of the Jātaka.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was the chief merchant of the city. A *pratyeka-buddha* rising from a seven day's fast, came to him at meal time. Bodhisattva asked his servant to get the begging bowl of the *pratyeka-buddha*, but Māra created a pit of glowing *khadira*-embers between the *pratyeka-buddha* and the merchant's house. When the merchant heard this he went there himself and stepped into the pit, ready to die rather than to have his alms-giving thwarted. A lotus sprang up to receive his foot, the pit vanished, and Māra, discomfited vanished.

The story of the Śreṣṭhī Jātaka of the *Jātaka-mālā* is same as the above.

Khadyota-prāṇaka Jātaka. This is the 364th story of the *Jātaka*. It is stated, that the story would be given in detail in the Mahā-unmārga Jātaka. There are several stories given in that *Jātaka*. The story of the Khadyota-prāṇaka Jātaka is as below :

In former times, when Videha was the king of Mithilā, Bodhisattva was born in a village nearby. His name was Mahauṣadha. He was very intelligent and the king wanted to adopt him as his son. This frightened his ministers. As a result of their conspiracy Mahauṣadha was compelled to flee from the court and live as a potter outside the city gates. The deity of the king's parasol, wishing to see him reinstated, appeared to the king and put him several questions. The king consulted his ministers, but they could find no solution. The deity appeared again before him and said that he was like a man who, wanting a fire, thought that he could obtain it by blowing a firefly (*khadyota*) over dry grass, or, wanting milk, milks the cow's horn. The deity then threatened the king with death if her questions were not answered. In despair, the king sent for Mahauṣadha.

KHAJURAHO, in Bundelkhand, was the earlier capital of the Candellas. It is about 45 kilometres east of Chatarpur, and about 40 kilometres north-west of Panna. Khajuraho, at present a small village, is surrounded on all sides by temples and ruins. The most famous of these is a group of Brāhmaṇic temples in two rows. To the south-east, about three kilo-

metres away, there is a group of Jaina temples. All the temples were built near about AD 1,000. The largest and most noteworthy in the first group is the Kaṇḍārya Mahādeva temple. Its height is 35 metres above the ground and 26.5 metres above its own floor. Its general plan is similar to that of the most of the larger medieval temples of Northern India. Other temples in this group are Viśvanātha, Caturbhuja, Jagadambā, etc. Parallel horizontal friezes sheathe all these temples. They follow the projections of the walls and are literally covered with high relief sculpture portraying among others many amorous couples (*mithunas*).

KHALATIKA PARVATA, the Barābar hill in the Gaya district of Bihar. Aśoka in an inscription on a cave here states that he gave this cave on this Khalatika Parvata to the Ājīvikas.

Khālsā. The Sikh religion was created by Guru Nānak. Thus another name of this religion is Nānak-panth. Guru Gobind Singh introduced the practice of keeping the five things, hair, a comb, a *Kripāna* (sword or dagger), an iron bangle, and loin cloth among them. Those Sikhs who accepted these five things were called *Khālsā*, or pure. See Keshgarh Sāhib.

KHAM, form of a (Buddhist) *bijamantra* from which Amoghasiddhi is said to originate.

KHAṆḌAGIRI and UDAYAGIRI are two hills about six kilometres west of the Bhuvaneshwar railway station. The height of the hills are 37.5 and 33.5 metres respectively. Khaṇḍagiri has 14 and Udaygiri has 18 man-made caves. Some of these caves were dug out in the first century BC, some during medieval times. They were used as monasteries. A few are decorated with friezes and sculptures. See also Hāthigumphā Inscriptions.

KHAṆḌAKHĀDYA-KARĀṆA, an astronomical work by Brahmagupta. Its starting year is Śaka 587. This means that Brahmagupta wrote this work when he was 67.

KHAṆḌANA-KHAṆḌA-KHĀDYA, by Śrīharṣa (AD 1190), is the most celebrated work on Vedānta dialectic.

KHĀṆḌAVA, a forest. Arjuna and Kṛṣṇa protected Agni, the god of fire, when he consumed it (*Mahābhārata*, I, chs. 222-234). The exact location of the forest is not clear. It must have been near Indraprastha, the capital of the Pāṇḍavas before the great battle, for Indraprastha was also called Khāṇḍavaprastha (*Ibid.* ch. 221).

Khandavatta Jātaka. This is the 203rd story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī, Bodhisattva was born in a Brāhmaṇa family there, and later became an ascetic. It was reported to him that many ascetics died of snake-bite. He taught them that by cultivating love for the four royal races of snakes, Virupākṣa, Elāpatra, Śaibyāputra and Kṛṣṇa-Gautamaka, they could prevent themselves from ever being bitten by any creature.

Khaṇḍitā, a type of heroine. See *nāyikā*.

KHAṆḌOBĀ or KHAṆḌERAO, a folk god widely worshipped in Maharashtra and Karnatak. He is regarded as the guardian deity of Deccan.

KHARA, a *rākṣasa*. He was a younger brother of Rāvaṇa, and was killed by Rāma (*Rāmāyaṇa*, III, ch. 30).

Kharāḍiyā Jātaka. This is the 15th story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī, Bodhisattva was the leader of deers. His sister Kharāḍiyā brought him her son that he might teach him the wisdom of the deer. But the young deer was disobedient and did not attend to his lesson. As a result, he was caught in a trap set by a huntsman and killed.

Kharaputra Jātaka. This is the 386th story of the *Jātaka*.

In former times Senaka was the king of Vārāṇasī, and Bodhisattva was the Śakra of that time. Senaka had once saved the life of the king of serpents. They became friends. He taught Senaka a charm which gave him knowledge of all sounds. He was warned that if he taught the charm to anyone else, flames would consume him. Senaka's queen came to know of this possession of the charm. She pestered him to

teach her the charm. Unable to resist her, Senaka went with his queen to the park to teach her the charm and enter the flames. Śakra's throne was heated, and transforming himself and his wife into goats, they began to make love on the road. The donkeys pulling the chariot were shocked and upbraided the goats for their stupidity, but the goats replied that the donkeys were stupid to let themselves be fastened to a chariot which carried so stupid a king as Senaka. The king, hearing their conversation, alighted from the chariot and, sending the queen on, asked of Śakra how he could evade the promise. Śakra suggested that the queen be told that she would receive 100 lashes as part of her initiation. She agreed to this, but, when the flogging started, wished to change her mind, but the king remembering her selfishness, caused the flogging to be carried out.

Kharasvara Jātaka. This is the 79th story of the *Jātaka*.

In former times, Brahmadata who was the king of Vārāṇasī, had appointed one of his ministers as the revenue collector of a border village. This man arranged with a band of robbers that when he had collected the revenue of the village he would march his men off to the jungle, leaving the robbers free to secure the booty. The plan was carried out and half the booty was made over to him; but Bodhisattva, a trader, who was staying in the village told the villagers what had happened.

The story was told in reference to a minister of the king of Kośala, who was guilty of similar treachery.

Kharatara-gaccha, a brotherhood of Śvetāmbara Jaina monks and laymen. This *gaccha* (q.v.) was started sometimes in the 11th or the 12th century. There are several legends connected with the origin of this name. One of them is that one Jineśvara Sūri defeated the Caityavāsīs (the monks who lived in temples) in a religious debate in the court of king Durlabharāja of Anahilavāda in Gujarat in AD 1022, and won the title of *Kharatara* ("a man of bold character") from him. His disciples were thenceforward called Kharatara-gacchīyas. A majority of the Śvetāmbara Jains belong to this *gaccha*.

KHĀRAVELA, a king of Kaliṅga. All information about him are derived from a single inscription known as the Hāthigumphā

Inscription. (q. v.). This inscription has been paleographically dated to the first century BC. Khāravēla said that he belonged to the Cedi dynasty, who called themselves Mahāmeghavāhanas. He became king at the age of 25, and then began a career of military conquests. For nearly 15 years he carried out expeditions in different parts of India. He was also a builder. He rebuilt the walls of his capital Kaliṅganagara, and also enlarged a canal excavated by a Nanda king 300 years earlier. He and his queen had leanings towards Jainism, but it is not known whether they were Jainas.

KHAROṢṬĪ, an ancient script of north west India. It is written from right to left, and is derived from the Aramaic script of the Achaemenian rulers. Rock inscriptions of Aśoka found at Shahbazgarhi (Peshawar district) and Mansehra (Hazara district) are in Kharoṣṭī script. The script has been found in the Greek, Scythian, Parthian and Kuṣāṇa coins. Some Greek coins are inscribed in Greek letters on the obverse, and Kharoṣṭī letters on the reverse. This has helped in the deciphering of the script.

The name of the script was earlier written as Kharoṣṭhī. Modern scholars prefer Kharoṣṭī. The name occurs in the Buddhist work *Lalitavistara*.

KHASĀ, one of the 60 daughters of Dakṣa. She along with 12 of her sisters was married to Kaśyapa. She was the mother of *Yakṣas* and *Rākṣasas* (*Viṣṇu-purāṇa*, I, ch. 21, v. 25).

Khatrī, a trading caste whose main domicile is in the Punjab. They are found all over the western part of north India; but outside the Punjab, they live generally in the towns.

Most Khatrīs are Hindus, but some are Sikhs also. Nanak the founder of Sikhism, and the other Sikh *gurus* were Khatrīs. Todarmal the famous Revenue Minister of Akbar was a Khatrī.

Khaṭvāṅga, "leg of a bedstead", a mace, weapon of Śiva and Durgā. In Buddhism, a *khaṭvāṅga* is a white staff surrounded by a *vajra* or a skull, and used as a magic wand.

KHAṬVAṅGA, a king of the Solar race. He had helped the gods in their war against the *asuras*. When the gods wanted him to

ask for a boon, he wanted to know the duration of his life. He was told that it was only a *muhūrta* (a moment, presumably, of the gods). He hastened to the world of mortals, and by earnest prayer he became united with Viṣṇu, the Supreme Being. (*Viṣṇu-purāṇa*, IV, ch. 4, vv. 76-80)

Khmer, a people. They constitute about 85 per cent of the population of Kampuchea. They speak a language of the Mon-Khmer group of Austro-Asiatic languages. The religion of Kampuchea is Theravāda Buddhism, of which there are two varieties: the Thammayut and Mohanikaya. These co-exist with pre-Buddhistic animistic beliefs and use of magic. The national arts, literature, and popular scientific ideas are Indian in inspiration, as is much of the vocabulary in which they are expressed. The script of the country is derived from India.

KHRI-SROṆ-LDE-BTSAN, king of Tibet from 755 to 797. He is said to have subdued the frontier provinces including 'China in the east and India in the south'. His son Mu-Khri-btsan-po (or Mutig-Btsan-po) who ruled from 798 to 804 subjugated two or three (parts of) Jambudvīpa and forced the Pāla king Dharmapāla and another Indian king to pay tribute.

Khri-sroṇ-lde-btsan made Buddhism the state religion of Tibet. He invited Śāntarakṣita, the High Priest of the University of Nālandā, and made him the High Priest of Tibet. The king built the famous temple of Bsam-yas in imitation of the temple of Odantapurī in Magadha. This temple about 60 kilometres from Lhasa still exists.

KHUDDAKA NIKĀYA, Buddhist canonical books, forming the 5th and last section of the *Sutta Pitaka*. It consists of 15 independent treatises, composed for the most part in verse. The 15 books are : Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Sutta Nipāta, Vimāna-Vatthu, Petavatthu, Theragāthā, Therīgāthā, Jātaka, Mahānidāsa, Cullānidāsa, Paṭisaṃbhidāmagga, Apadāna, Buddhavaṃsa, and Cariyāpiṭaka.

KĪCAKA, brother-in-law of king Virāṭa. He made illicit advances to Draupadī, when the Pāṇḍavas were staying incognito. Bhīma killed him. (*Mahābhārata*, IV, ch. 22)

KĪCAKA-VADHA, "slaying of Kīcaka", a poem in five cantos by Nitivarman.

KIELHORN, Franz was born on 31.5.1840 in Osnabruck, Westphalia, Germany. He was educated at the Goettingen, Breslau, Berlin and the Leipzig Universities. Kielhorn was the Principal at the Deccan College, Pune from 1866 to 1881. Later he was Professor of Sanskrit at Goettingen. He took over the editorship of the *Grundriss der Indo-Arischen Philologie und Altertumskunde* after Buhler's death. Kielhorn died in Goettingen on 19. 3. 1908. He edited Nāgojibhaṭṭa's *Paribhāṣenduśekhara* in 1868. His other works include *Kātyāyana and Patañjali*, (1876); *Mahābhāṣya of Patañjali*, (3 Vols.), (1885); etc.

KILI GUL MOHAMMAD, an archaeological site about three kilometres north of Quetta. Excavations carried here in 1950 revealed that the site was occupied since about 3,800 BC. At this period I, mud brick houses were built. No pottery or metal object has been found. Copper was found in period III onwards only.

Kimchando Jātaka. This is the 511th story of the *Jātaka*.

In former times Bodhisattva was born as the king of Vārāṇasi. His name was Brahmadatta. He was a good king, but his Priest was corrupt, and gave false judgements. Once he gave a mango to a woman who was keeping the *poṣadha* fast. As a result of this he enjoyed after his death great glory during the night in a mango grove, but during the day he was in a state of suffering. The king who had become an ascetic found a mango carried by the river. He found it delicious, and wished for some more. He was carried by a river nymph to the mango grove, where he heard from his erstwhile Priest the story of his alternate suffering and bliss.

Kimpakka Jātaka. This is the 85th story of the *Jātaka*.

In former times when Brahmadatta was the king of Vārāṇasi, Bodhisattva was the leader of a caravan. Once while passing through a forest he warned his men not to taste any fruit in it without asking him, for the forest contained poisonous fruits. At the far end of the forest there were some *kimpakka* trees whose fruits looked like mangoes. Some of Bodhisattva's

men ate them. They fell ill. Bodhisattva could cure most of them by giving them emetics, but a few died.

Kimpuruṣa, "ugly man". They resemble apes. Sometimes, as in Mallinātha in his commentary on *Kumārasambhava* (I, 14 and III, 58), they are thought to be the same as *kinaras*.

KIMPURUṢA, name of the *yakṣa*, according to the Digambaras. attending on Śāntinātha, the 16th *tīrthaṅkara* of the Jainas.

KIMPURUṢA-VARṢA, a part of Jambudvīpa (q. v) and just north of Bhāratavarṣa (India).

KIMURA, Taiken was born in Iwate, Japan in 1881. He was a Professor of Sanskrit and Buddhism at the Tokyo University. He died in 1930. His works include *Studies of Abhidharma; Primitive Buddhism*; etc.

Kinnara, "ugly man", a being with body of a horse and head of a man, or body of a man and head of horse. *Kinnaras* are semi-divine beings. They are sons of Pulastya, mind-born son of Brahmā (*Mahābhārata*, I, ch. 66). They are musicians and live in the Himālaya (*Kumārasambhava*, I, 8)

Sometimes they are thought to be the same as *kin. uruṣas*.

KINNARA, name of the *yakṣa* attending on Dharmanātha, the 15th *tīrthaṅkara* of the Jainas.

Kiṇṣukopama Jātaka. This is the 248th story of the *Jātaka*.

In former times, Brahmādatta was the king of Vārāṇas. He had four sons. The brothers once asked their charioteer to show them the *kiṇṣuka* tree. The charioteer took the brothers one by one and showed them the tree at different times. To the first he showed the tree when the buds were just sprouting. To the others, when the leaves were green, at the time of blossoming, and at the time of fruit bearing respectively. When asked to describe the tree, the first likened it to a burnt stump, the second to a banyan tree, the third to a piece of meat, and the fourth to a *śiṛiṣa* tree. The matter was referred to the king who solved the difficulty.

The king was the Bodhisattva.

KI-PIN, a region to the north west of India. According to the Chinese chronicles of the first century BC and later, a tribe called Yue-chi, who might be the same as the Kuṣāṇas, were defeated by the Chinese forces in 176 BC. They moved westwards and pushed out the Śaka king to Ki-pin. Later Yue-chi themselves occupied Ki-pin. This place has been variously identified as Kafiristan, Gandhāra and Kashmir by different scholars.

KIRĀḌU, a site about 25 kilometres west-northwest of Barmer, and about 200 kilometres west of Jodhpur in Rajasthan has the ruins of about a dozen temples of 11-12th century. The architecture is typical of the Solanki dynasty. Five of the temples are in somewhat satisfactory condition. The temples are heavily sculptured on the outside with scenes from the *Rāmāyaṇa*, and *Kṛṣṇa-līlā*, and other Purāṇic tales.

KIRANĀVALI, a commentary, by Udayana (AD 984), on Praśastapāda's *Bhāṣya* on the *Vaiśeṣika-sūtra*.

KIRĀTĀRJUNĪYA, a poem in 18 cantos by Bhāravi. The theme is taken from the *Mahābhārata* (III, chs. 25-42). When the Pāṇḍavas were in the forest during their 12 years' banishment, Yudhiṣṭhira, as preliminary to war, asked Arjuna to secure divine weapons from Śiva. Arjuna obeyed and practised severe penances in the Himālaya. There he met and struggled with a *kirāta* (forester). The *kirāta* proved to be Śiva himself. He granted Arjuna the boon desired. Other gods added to these. Bhāravi shows good power in description in the earlier cantos. Later he suffers from virtuosity in style. For instance, there are verses which can be read backwards and forwards unchanged. In one of the verses he uses only one consonant, 'n'. He is also fond of showing off his skill in grammar.

KIRFEL, Willibald was born on 29. 1. 1885 in Rhineland, Germany. He was educated, and later worked in the Bonn University. Kirfel specialized in the *Purāṇa* literature. He died at Goddesburg, Germany on 16. 10. 1964. His works include *Kosmographie der Inder*, (1920); *Purana Pancha-lakshana*, (1927); *Religion den Jains*, (1928); etc.

KIRĪṬĪ, "One with a crown", one of the ten names of Arjuna As

he explained himself, "When once I had successfully fought with the *dānavas*, the king of the gods (Indra) gave me a *kirtita* (crown) as bright as the sun. Hence I am called Kiriṭi". *Mahābhārata*, IV, ch. 44, v. 17.

KIRMĪRA, a *rākṣasa*. On the third day of their exile, the Pāṇḍavas entered the Kāmyaka forest. Kirmira lived there. He challenged Bhīma who had killed his brother Baka. After a mighty battle Bhīma killed Kirmira. *Mahābhārata*, III, ch 11

KĪRTIVARMAN (c. 1073–c. 1100), was a powerful Candella king of Bundelkhand. His minister Vatsarāja built the fort of Kirtigiri, modern Deogarh, in the Jhansi district.

KISĀ GOTAMĪ, a female disciple of the Buddha. A widow who after losing her child came to the Buddha who told her that he could restore her child, if she could bring him a mustard seed; but this mustard seed must be from a house in which nobody had died. She made an effort to find such a seed, but soon realized that the Master was only endeavouring to teach her the great truth about the universality of death. Comforted, she became a member of the community of the Buddha. This story of Kisā Gotamī, who later became one of the important members of the community, is found in several places, e. g. in the commentary on the *Dhammapada*, Buddhaghosa's commentary on the *Āṅguttara-Nikāya*, *Therīgāthā*, etc.

Kishangarh Painting, a style of painting which developed in the Kishangarh state, about 30 kilometres east of Ajmer, in Rajasthan, in the 18th century. It was inspired by Rājā Śaṅvant Singh (reigned 1748–1757). The theme in this school of painting is mainly the love episodes of Rādhā and Kṛṣṇa. Men and women are painted in this style with sensitive refined features; the noses and chins are pointed and the eyes are deeply curved. Nihal Chand was the master artist of this school.

KIṢKINDHYĀ, a kingdom in South India. Rāma killed its ruler Vālī, and gave the kingdom to his friend Sugriva, Vālī's brother. (*Rāmāyaṇa*, IV, chs. 1-26)

Kledaka, in Ayurvedic physiology, is one of the five *kaphas* (q. v.).

Its place is in the stomach. *Kledaka* softens the food by moistening it (*Aṣṭāṅgaḥṛdayam*, 1.12,16-17).

Kleśa, "affliction". In Buddhism, the number of *kleśas* is three. These are: *rāga*, attachment to pleasurable thing; *dveṣa*, aversion to unpleasant things; and *moha*, delusion. The final extinction of these three leads to Enlightenment

Patañjali, in his *Yogasūtras* (II, 3), gives a list of five *kleśas*. These are: *avidyā*, lack of true knowledge; *asmitā*, thinking of worldly objects and our experiences as really belonging to us; *rāga*; *dveṣa*; and *abhiniveśa*, the desire for life, or love of life. These five permeate our mind and lead us to perform *karma* and to suffer.

KLĪM, a *bijamantra*, dedicated to Kāma, the god of love. It is thus also called *kāmabija*.

In Jainism, this *bijamantra* stands for the belly.

Kloma, an internal organ of the body. Its identification is uncertain. The term occurs in the Atharva Veda (XX, 96.19). Modern lexicographers (e.g. Monier Williams), take *kloma* to mean the right lung. The word used now a days for lung is *pupphusa*. Caraka mentions *kloma*, but does not mention *pupphusa*. Since he could not have missed such large organs as the lungs, it is conjectured that by *kloma* Caraka meant a lung. Suśruta however, mentions both *kloma* and *pupphusa*, and places *kloma* on the right side of the heart and *pupphusa* on the left (*Śāritra-sihānam*, IV, 30). It is quite possible that Suśruta used two names for the two lungs. According to Caraka (*Cikitsā* 17.34) *kloma* is one of the organs connected with hiccough.

KOHALA, a disciple of Bharata. He was the author of the *Kohala-rahasya*, a work on music. A complete copy of its manuscript is perhaps no longer extant.

KOKĀLIKA belonged to the clan of the Śākya, and was a follower of the Buddha. Later he had a difference of opinion with the Buddha because he wanted to introduce some very strict rules in the *saṅgha* and the Buddha was not agreeable to this. So he left the *saṅgha*, and along with Devadatta formed his own sect. The various incidents of his and Devadatta's hostile acts

towards the Buddha gave occasions for the recital of some of the *Jātaka* tales.

Kokālika Jātaka. This is the 331st story of the *Jātaka*.

In former times when Brahmadatta was the king of Vārāṇasī, Bodhisattva was his minister. The king was very talkative, and his minister sought an opportunity of admonishing him. Once they were watching a crow's nest in which a cuckoo had laid an egg. The crow watched over it and fed the young cuckoo after its birth. One day the cuckoo cried before it was grown up, and the crow killed it and threw it away. Bodhisattva told the king that the garrulous who talked in and out of season met with similar fate. Kokālika was the young cuckoo at that time.

Komāyaputra Jātaka. This is the 299th story of the *Jātaka*.

In former times Brahmadatta was the king of Vārāṇasī. Bodhisattva was born at that time as the son of a Brāhmaṇa. In course of time he became an ascetic and lived in the Himālaya. Some ascetics who lived there spent their time in eating and making merry. They had a monkey who provided them with amusement. One day the ascetics went to the plains for salt and condiments. Bodhisattva occupied their lodging. The monkey started to play his pranks with him. Bodhisattva snapped his fingers at him and told him that since he lived with ascetics he should behave properly. The monkey thereupon became well-behaved.

KONĀGAMANA, the name of the 23rd buddha. It is also written as Konāgamana. Aśoka in one of his inscriptions wrote it as Konākamana. In one of the Barhut inscriptions it is written as Konāgamena. The Northern Buddhists write the name as Kanakamuni (q. v.).

Konākamana Stūpa. A *stūpa* dedicated to Konāgamana or Kanakamuni (q. v.), the 23rd buddha, existed in the Nepal Tarāi about 25 kilometres north west of Lumbini. In the Nigali Sagar Pillar Inscription here Aśoka wrote that he had repaired this *stūpa* of Konākamana for the second time in the 14th year of his reign, and had himself visited it in the 20th year of his reign.

Hiuen Tsang saw the *stūpa* when he came here.

KONARAK, a place about 30 kilometres northeast of Puri, on the sea shore contains the Sūrya temple built by King Narasinhadeva in the 13th century. The temple is now in ruins. Only its *mandapa* remains. The design of the temple imitates a processional car (*ratha*) assumed to be the very car of Sūrya, the sun god. The foundation of the temple consists of a vast terrace on which 12 great wheels are represented. Seven richly harnessed horses, four on one side and three on the other, flank the steps leading to it and the temple's main entrance. The square assembly hall is surmounted by a pyramidal roof. The walls are decorated with sculpture: geometric motifs, people, mythical animals, and erotic scenes.

KONDĀNE is the site of one of the earlier Buddhist cave temples situated between Bombay and Pune. The *caitya* cave here is about 20 metres deep. There is also a cave for the monastery. Over the entrance to the *caitya*, an inscription in Brāhmī characters, of the second century BC reads, "Made by Balakena, the pupil of Kaṇha (Kṛṣṇa)".

KONḌAÑÑĀ, the first disciple of the Buddha. When the Buddha preached the *Dhammacakkappavattana Sutta*, the first among the five ascetics to understand that the Buddha had discerned the truth was Koṇḍañña. As he was the first among humans to realize the Dhamma, the Buddha praised him saying "*aññāsi vata bho Koṇḍañño*" twice; hence he came to be known as Aññāta Koṇḍañña.

KONOW, Sten was born on 17. 4. 1867 in Valdres, Norway. He was educated at the Halle University. He helped Grierson in the Linguistic Survey of India from 1900 to 1903. From 1906 to 1908 he was Epigraphist in the Archaeological Survey of India. Back home, he was for sometime Professor of Indian Linguistics in Oslo. From 1914 to 1919 he taught Indology at the Hamburg University. He was visiting Professor at Vishva-bharati, in 1924-25. Konow died on 19. 6. 1948. His works include *Das Indische Drama*, (1890); *Karpura-mañjarī* (ed.), (1901); *Kharoṣṭi Inscriptions*, (1924); *Śaka Studies*, (1932); etc.

Koṣa, "sheath", one of the envelopes of the soul. Five such are mentioned by the commentators of the *Vedānta*. These are;

annamaya koṣa (gross body), *prāṇamaya koṣa* (vital functions of life), *manomaya koṣa* (will and desire), *vijñānamaya koṣa* (thoughts and ideas), and *ānandamaya koṣa* (bliss). The *Taittiriya Upaniṣad* (II, 2-5) describes all these five, but does not use the term 'koṣa'.

Some authorities mention only three *koṣas*. These are *vijñānamaya koṣa* [the five cognitive senses (*jñānendriyas*) and intellect (*buddhi*)], *manomaya koṣa* [the five conative organs (*karmendriyas*), and mind (*manas*)] and *prāṇamaya koṣa* (the five conative organs, and the five biomotor activities, i. e., the *vāyus*). *Pañcadaśī*, I, 23.

KOŚALA, name of two countries. One of these was on the Sarayu river, and Ayodhyā was its capital (*Rāmāyaṇa*, I, ch. 5). Daśaratha ruled over Kośala. Later this country was called Uttara-kośala. Daśaratha married Kauśalyā, daughter of the king of Kośala. Apparently this was a different Kośala. This other Kośala was later incorporated in the kingdom of Rāma, Daśaratha's son; for, when Rāma abdicated in favour of his sons, he gave Uttara-kośala to Lava, and Kośala to Kuśa (*Rāmāyaṇa*, VII, ch. 107). Kuśa established his capital in Kuśāvati on the Vindhya. Lava moved the capital of Uttara-kośala to Śrāvastī. Ayodhyā was abandoned (*Ibid.*, ch. 108). Kosala of the Buddhist literature was Uttara-kośala, with Sāvattthi as its capital. It was one of the 16 *Mahājanapadas*. Kośala of Kuśa was later also called Dakṣiṇa-kośala. It is not much mentioned in the Purāṇic literature. When Samudragupta, about the middle of the 4th century led an expedition to Dakṣiṇā-patha, a king named Mahendra was reigning in Kośala.

KOSAMBI, Damodar Dharmanand, son of Dharmanand Kosambi, was born in Goa on 31. 3. 1907. He was educated at the Harvard University where he specialized in Mathematics, History and Languages. Before joining Fergusson College, Pune as Professor of Mathematics, he worked in Banaras Hindu University and Aligarh Muslim University. Kosambi was a polymath. His formula for chromosome distance occupies a central place in classical genetics. He applied statistical methods to numismatics and made the study of numismatics of hoards into an exact science. He made a large collection of

microliths, discovered a Brāhmī inscription at Karle, and a large number of megaliths with rock-engraving. He edited Vidyākara's *Subhāṣita-ratna-koṣa*, the oldest known Sanskrit anthology. Among his other works are *Myth and Reality* (1962); *The Culture and Civilization of Ancient India* (1970); etc. Kosambi died on 29. 6. 1966.

KOSAMBI, Dharmanada, scholar of Pali and Buddhism was born in Sakhwal village in Goa on 9. 10. 1876. He learnt some Sanskrit in his village. He wanted to learn more Sanskrit, and he was greatly interested in Buddhism. So, in quest of more knowledge he left his village at the age of 23 in December 1899. He first came to Pune, where he was encouraged in his study of Sanskrit by R. D. Bhandarkar. He then went to Vārāṇasī and in 1902 went from there to Nepal for the study of Buddhism. He was disappointed there. He then went to Sri Lanka. He was helped by the Mahabodhi Society, Calcutta for going there. He studied Pali in Sri Lanka for a year, but as the food did not suit him, he came back to India. The money he had was sufficient to carry him upto Madras only. He studied English in Madras, and from there he went to Burma for studying Buddhism. He came back to India in 1904 as the food in Burma also did not suit him. After spending a few years in India in Buddhist holy places, Kosambi went back to Burma for further studies. Later, he went to the U. S. A. for editing the *Visuddhimāgga*. This was his main work. He also edited the *Abhidhammaṭṭha-sūgaha*. In later life Kosambi joined the nationalist movement under Mahatma Gandhi. He died in Wardha on 4. 6. 1947.

KOT DIJI, a site, about 180 metres by 120 metres, about 50 kilometres east of Mohenjodaro. This site had been occupied a number of times by the pre-Harappan people, before it was occupied by the Harappans. The site was excavated by F. A. Khan in 1955-57 and 1965.

Koṭiśālmali Jātaka. This is the 412th story of the *Jātaka*.

Formerly, when Brahmadata was the king of Vārāṇasī, Bodhisattva was the god of a koṭi-śālmali tree. Once a large bird had caught hold of a *nāga*, and as he was carrying the serpent, the latter coiled himself round a banyan tree. The bird uproo-

ted the banyan and took it with him. He ate the *nāga*'s fat seated on the *koṭīśālmali* tree, and threw away the banyan and the *nāga*'s carcass. A tiny bird who was in the banyan tree left it and took up his abode in the *śālmali*. Bodhisattva who was the god of that tree trembled at the sight of the tiny bird, because he knew that from the bird's droppings huge trees would spring up and kill the *śālmali*. The large bird seeing the tree god trembling, asked the reason, and on learning it, frightened the tiny bird away.

K. P. JAYASWAL RESEARCH INSTITUTE, Patna was established by the Bihar State Government in 1950. One of the important tasks undertaken by the Institute is to edit and publish the Tibetan Buddhist manuscripts collected by Rahula Sankrit-yayana. The Institute has in its collection a number of Sanskrit and Persian manuscripts also.

KRAMADĪŚVARA, author of the grammar called *San̄kṣiptasāra*. He belonged to the 12th century or later. The first seven chapters of his work is devoted to Sanskrit, and the 8th to Prakrit. This grammar was studied mainly in Bengal.

Krama-pāṭha, a manner of reading and writing Vedic texts. It is so called because the reading proceeds from the first member, either word or letter, to the second, then the 2nd is repeated with the third, the 3rd repeated and connected with the 4th and so on. Thus the first four words if represented by *a, b, c, d*, would be read as *ab, bc, cd*. This was done to guard against the possibility of any change or loss of the canonical texts. (See also *pada-pāṭha, jaṭā-pāṭha*, and *ghana-pāṭha*.)

KRAMRISCH, Stella was born in 1898 in Kikulov, Moravia (in Czechoslovakia). She was educated at the Vienna University from where she obtained her Ph. D., She was Professor of Indian Art in the Calcutta University from 1923 to 1950. From 1950 she was Professor of South Asian Art in the University of Pennsylvania. Her works include *Principles of Indian Art*, 1924; *Vishnudharmottara*, 1924; *History of Indian Art*, 1929; *Indian Sculpture*, 1932; *The Hindu Temple*, 1946; etc.

KRATU, "a yajña", one of the mind-born sons of Prajāpati. His

wife Sannati brought forth the 60,000 Vālakhilyas, pigmy sages no bigger than a joint of the thumb (*Viṣṇu-purāṇa*, I, 7.5 and 10. 11-12).

KRAUÑCA-RANDHRA, a pass through the Krauñca mountain in the Himālaya. This was created by Kārtikeya when he shot an arrow through this mountain; geese and vultures can fly through this pass. *Mahābhārata*, III, ch. 224; and IX, ch. 47.

In the *Meghadūta* (v. 57), the *Yakṣa* advises the Cloud to go through this pass on its north-ward journey to Kailāsa; and says that this pass was used by geese, and it was a monument to Bhṛgupati's (Paraśurāma's) fame (in archery). Mallinātha in his commentary on this verse says that Paraśurāma was trained in archery by Śiva. After his training Paraśurāma also pierced the mountain with an arrow to show that he was no less an archer than Kārtikeya.

In his *Geographical Dictionary of Ancient and Medieval India* (p. 104), N. L. Dey says that Krauñca-randhra was the same as Nīti pass; but does not give any reason for his identification.

K. R. CAMA ORIENTAL INSTITUTE, 136 Apollo Street, Bombay 1, is an organization mainly for Iranian Studies. It has a good collection of books and manuscripts. It publishes a research journal. It has also published books in English, Gujarati and Pahlavi.

KRĪM, a *bijamantra*. It is used in the worship of Kālī.

KROM, form of a *bijamantra*, representing Śiva.

KṚPA and **KṚPĪ** were children of Śaradvān, a *ṛṣi*. He was practising penances. Indra saw this and was frightened. He sent a beautiful girl from heaven to tempt Śaradvān. He was enraptured and his semen fell on a tuft of grass. Kṛpa and Kṛpī, brother and sister, were born out of that semen, *Mahābhārata*, I, ch. 130. Kṛpa later became an expert archer. He fought on the side of the Kauravas in the battle of Mahābhārata. He was one of the three persons on the Kaurava side who survived the battle. The other two were Aśvatthāman and Kṛtavarman.

Kṛpī married Droṇa the teacher of the Kauravas and the Pāṇḍavas.

KṚṢṆA, is the most important *avatāra* of Viṣṇu. The Vaiṣṇavas believe that Kṛṣṇa was Viṣṇu himself, and his brother Balarāma was the eighth *avatāra*.

Kṛṣṇa's name is not found in very early literature. Kṛṣṇa Devakīputra mentioned in the *Chāndogya Upaniṣad* (III, 17.6) can hardly be connected with Kṛṣṇa the great hero of the *Purāṇas*.

Kṛṣṇa's early life is given in the *Harivaṃśa*, *Viṣṇu-purāṇa* (Bk. V), *Bhāgavata-purāṇa* (Bk. X), and other *Purāṇas*. He was the son of Vasudeva of the Yādava people who lived in Mathurā. Vasudeva's wife Devakī was a cousin of Kaṇsa the tyrant king of Mathurā. The sage Nārada had foretold that Devakī's eighth son would kill Kaṇsa. He therefore, imprisoned Devakī and Vasudeva, and killed the children born to them. Devakī's seventh child was Balarāma (q. v.). He was miraculously saved. Kṛṣṇa, Devakī's eighth son was born one midnight. Vasudeva slipped out of the prison with the child and exchanged him with the newly born daughter of Yaśodā, wife of Nanda, the chief of the cowherds who were camping across the Yamunā. Next morning when Kaṇsa found that Devakī had a daughter, he killed the infant. This infant was actually Devī or Yogamāyā. She went up the sky and informed Kaṇsa that the person who would kill him was born and being brought up at another place. Kaṇsa found out where Kṛṣṇa was and sent many demons to kill him but Kṛṣṇa overcame them all. Kṛṣṇa grew up among the cowherd boys and girls. His loves and dalliances with the girls have been the subject of a vast literature in later days. Rādhā was his favourite. Her name occurs in the *Brahma-vaivarta-purāṇa*.

After some time Kaṇsa invited Kṛṣṇa and Balarāma to Mathurā. His plan was that two wrestlers Cāṇūra and Muṣṭika would kill them. Muṣṭika was killed by Balarāma and Cāṇūra by Kṛṣṇa. Kṛṣṇa then killed Kaṇsa. Kṛṣṇa stayed on for some time in Mathurā, but Jarāsandha, the father-in-law of Kaṇsa attacked Mathurā several times. A new enemy Kāla Yavana appeared on the scene. Kṛṣṇa, therefore, abandoned

Mathurā and led his clansmen to Dvārakā where they established their kingdom.

Kṛṣṇa's life in Dvārakā is given in the *Mahābhārata* also.

In Dvārakā, Kṛṣṇa married Rukmiṇī, Satyabhāmā and many other wives. Kuntī, the mother of the three elder Pāṇḍavas, was a sister of Kṛṣṇa's father Vasudeva. Thus these Pāṇḍavas were his first cousins. In the battle of Mahābhārata, Kṛṣṇa agreed to be the charioteer of Arjuna. At the beginning of the battle, when Arjuna felt hesitant to fight against his own kinsmen, Kṛṣṇa advised him that it was the duty of a Kṣatriya to fight even if it meant killing one's own relations. This advice constitutes the *Bhagavad gītā*.

Kṛṣṇa retired to Dvārakā after the battle. He died there 36 years later. See Durvāsas, Jarā, See also Ghaṭa Jātaka (2).

Kṛṣṇa's boyhood episodes, particularly his lifting the Govardhana (q. v.) hill, are frequently shown in the bas-reliefs of Angkor Vat in Kampuchea.

KṚṢṆĀ, "of dark complexion", a name of Draupadī, *Mahābhārata*, I, ch. 167.

KṚṢṆĀ I (c. 758–c. 773) was the second Rāṣṭrakūṭa emperor. He consolidated the empire, extinguished the Cālukya power, and became master of most of India south of the Narmadā. The Kailāsanātha temple at Ellora was built by him.

KṚṢṆĀ III, (939–967), was the last great Rāṣṭrakūṭa emperor. He was master of the whole of the Deccan. He also led some expedition to the north upto Bundelkhand. The power of the Rāṣṭrakūṭas declined rapidly after him. By AD 975, Taila II re-established the sovereignty of the Cālukyas in the Deccan.

KṚṢṆADĀSA KAVIRĀJA, author of *Caitanya-caritāmṛta*, a life of Caitanya in Bengali verse. Kṛṣṇadāsa wrote this work in early 17th century, in Vṇḍābana.

KṚṢṆADEVA RĀYA, one of the greatest kings of Vijayanagara. He ascended the throne in 1509 at the age of about 21. The first ten years of his reign were spent in fighting his neighbours and recovering territories lost by his predecessors. The second half

of his reign was peaceful. Kṛṣṇadeva Rāya was a scholar of Sanskrit and Telegu, and a prolific writer; though only two of his works *Amuktamālyadā* in Telegu, and *Jāmbavatī Kalyānam* have survived. He was a patron of scholars and writers. Independent compositions in Telegu, called *prabandhas* started in his time. Among the public works created by him was the large irrigation tank near the capital. This added to his revenue 20,000 *pardaos*. He gave gifts and endowments to a large number of temples, but as a number of foreign visitors have written, "The king allows such freedom that every man may come and go and live according to his own creed, without suffering any annoyance, and without enquiry whether he is a Christian, Jew, Moor or heathen. Great equity is observed to all not only by the rulers, but by the people to one another."—Duarte Barbarosa. Kṛṣṇadeva Rāya died in 1529.

KṚṢṆA DVAIPAYANA, a name of Vyāsa. See Dvaipāyana.

Kṛṣṇa Dvaipāyana Jātaka. This is the 444th story of the *Jātaka*.

In former times, when Kauśāmbika was the king of Kauśāmbi, two friends gave away their vast wealth and lived as ascetics in the Himālaya for 50 years. Once they came down to Vārāṇasī to collect salt and condiments. One of them Dvaipāyana stayed with a friend. The other whose name was Māṇḍavya stayed in the outskirts of the city. Māṇḍavya falsely accused of theft, was impaled under orders of the king; but by virtue of his great powers continued to live. Dvaipāyana came to see his friend, and finding him thus and learning that he bore no ill-will towards anyone, took up his abode under his impaled body. Drops of blood fell from Māṇḍavya's wounds on Dvaipāyana's body. These dried and formed black spots. So he came to be known as Kṛṣṇa ("black") Dvaipāyana. The king released Māṇḍavya when he heard of this. But a piece of the stake was still inside him.

When Dvaipāyana returned to his householder friend he found his son dying of snakebite. Dvaipāyana said that he did not know of any medicine but would try "Act of Truth" as a cure. He said that though he was an ascetic for 50 years, his heart was not in it. He was continuing, for otherwise people would laugh at him. The child was partly cured. The parents then

performed the Acts of Truth. The father said that though he was known as a generous man, he gave only to maintain the tradition of the family. His heart was not in it. The mother said that she hated her husband, but continued to live with him for appearance's sake. The boy was fully cured.

Kṛṣṇa Dvaipāyana was the Bodhisattva.

Kṛṣṇa Jātaka (1) (Pali : Kaṇha Jātaka). This is the 19th story of the *Jātaka*.

In former times when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as a black bull. A poor old woman kept him as her own child. Once a merchant travelling with a caravan of 500 carts got stuck on the bed of a river. Bodhisattva was grazing near by. The merchant thought that the bull could help him. He tried to pull him towards the cart, but the bull would not move. The merchant understood. He told the bull that if he pulled out his carts he would tie 1,000 coins to his neck. Bodhisattva pulled out the carts. He carried the bagful of coins to the old woman.

Kṛṣṇa Jātaka (2) (Pali : Kaṇha Jātaka). This is the 440th story of the *Jātaka*.

In former times, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was the only son of a rich Brāhmaṇa. When his parents died he gave away all his wealth and retired to the Himālaya. He practised severe austerities, and Śakra's throne was heated by his virtue. Śakra visited him and tested him by asking various questions. Then he granted him six boons. Bodhisattva chose only such things as pertained to the life of renunciation. Śakra decreed that the tree under which the ascetic lived should bear fruit perennially.

KṚṢṆA-KARNĀMRTA, a collection of devotional lyrical stanzas in which Kṛṣṇa is the object of the poet's praise and prayer. Its author was Kṛṣṇa-līlāsuka or Bilvamāṅgala (q. v.).

KṚṢṆA MIŚRA, author of the allegorical drama *Prabodha-candrodaya*. He belonged to the second half of the 11th century. No other work of this author is known.

KṚTAVARMAN, son of Hṛdika, was a Vṛṣṇi prince (*Mahābhārata*,

ch. 63). He fought on the side of the Kauravas, and was one of the three survivors of the battle on the Kaurava side. The other two were Kṛpa and Aśvatthāman. When the 18 days' battle was over, the three went at night to the Pāṇḍava camp, and slaughtered their soldiers while they were asleep. Only seven persons survived on the Pāṇḍava side; the five Pāṇḍava brothers, Kṛṣṇa and Sātyaki (*Ibid.*, X, ch. 8).

KṚTA YUGA, also called Satya Yuga, is the first age of the world. It was so called because in that age everybody was *kṛtakṛtya*, i. e., was successful in whatever he did, (*Mahābhārata*, III, ch. 149, v. 11). "In this age *Dharma* is four-footed and entire, and (so is) Truth; nor does any gain accrue to men of unrighteousness. In the other (three ages), by reason of (unjust) gains, *Dharma* is deprived successively of one foot, and through (the prevalence of) theft, falsehood, and fraud the merit (gained by men) is diminished, by one fourth (in each). (Men are) free from disease, accomplish all their aims, and live four hundred years in the Kṛta age, but in the Tretā and (in each of) the succeeding (ages) their life is lessened by one quarter." —*Manusmṛti*, I, vv. 81–83,

The length of the Kṛta Yuga is 17,28,000 years. See Kalpa (2).

Kṛti, a set composition of Kaṇṇaṭaka music. *Kṛtis* are devotional in nature, and generally in the Telegu language. They were composed by saint musicians. Thyāgarāja (c. 1800–1850) was the most prominent among them.

KṚTTIBĀS, author of one of the first and most popular Bengali versions of the *Rāmāyaṇa*. He flourished, most probably, in the late 15th century.

KṚTTIKĀ (1), "web", is a *nakṣatra* (q. v.). The stars comprising this *nakṣatra* are the Pleiades. People born in this *nakṣatra* are placed in the *Rākṣasa Gaṇa*. See *Gaṇa* (1)

In modern lists of *nakṣatras*, Kṛttikā is placed third, but in the Vedic *saṃhitās* Kṛttikā is the first in the lists (*Taittirīya Saṃhitā*, IV, 4, 10, 1–3; *Atharva Veda*, XIX, 7; etc.). Attempts were made in the last century to date the Vedic *saṃhitās* on the assumption that the vernal equinox occurred at that time when the sun was in Kṛttikā.

KṚTTIKĀ (2), "the Pleiades". They are personified as the wives of six of the seven ṛṣis; Arundhati wife of Vasiṣṭha is not among them. *Mahābhārata*, III, ch. 224.

KṚTYA-CINTĀMAṆI, a *smṛti* digest by Caṇḍeśvara. It deals with astrological matters relating to various religious ceremonies and festivals.

KṚTYA-KALPATARU, an important *smṛti* digest by Lakṣmidhara (q. v.).

KṚTYA-RATNĀKARA, a *smṛti* digest which forms a part of *Smṛti-ratnākara* by Caṇḍeśvara (q. v.).

KṢAHARĀTA, a people whose chief was the satrap (*kṣatrapa*) in upper Deccan and part of Western India. They were probably a branch of the Śakas. Their greatest chief was Nahapāna. The Kṣaharātas were finally overthrown by Gautamīputra Śrī Sātakarṇi (AD 72-95).

Kṣaṇa, a moment, a unit of time, the time required by an atom to move its own measure of space.

KṢAṆABHAṄGA-SIDDHI, a work by the Buddhist philosopher Ratnakīrti (10th-11th) century, explaining the *Kṣaṇikavāda* (q. v.).

Kṣaṇika-vāda, the Buddhist theory asserting that everything is momentary. There is no such thing as a permanent self. "What appears as self is but the bundle of ideas, emotions and active tendencies manifesting at any particular moment. The next moment these dissolve, and new bundles determined by the preceding ones appear, and so on." There is neither cause nor effect. One is called the effect because its momentary existence has been determined by the destruction of its momentary antecedent called the cause.

Kṣantivādī Jātaka. This is the 313th story of the *Jātaka*.

In former times, when Kalābu was the king of Vārāṇasī, Bodhisattva was born in a rich Brāhmaṇa family. When his parents died he gave away all his wealth and became an ascetic in the Himālaya. Once he came down to Vārāṇasī to collect

salt and condiments, and stayed in the royal park. King Kalābu came one day to the park with his women. He got drunk and fell asleep. The women wandering about saw the ascetic and asked him to preach to them. When the king woke he sought his women, and seeing the ascetic and being told that he had been preaching on *kṣānti* (patience), he ordered that the ascetic's own patience be tested. He was subjected to various tortures, until finally his limbs were cut off. As the king left the park the earth opened and he was swallowed in Avīci. Bodhisattva died of his injuries with a blessing to the king on his lips. Some say that he went back to the Himālaya. The story is same as that of the Kṣānti Jātaka, the 28th story of the *Jātakamālā*.

Kṣāntivarṇana Jātaka. This is the 225th story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī, one of his courtiers started an intrigue in the royal household. A servant of the courtier did likewise in his master's house. The courtier complained to the king. The king advised him to be patient, for good servants were rare. The king added that he knew of a courtier who had acted the same way, but the king did not wish to lose him. Bodhisattva was the king.

Kṣapaṇaka, an ascetic, particularly a nude ascetic. "On his way he saw a nude *kṣapaṇaka*" *Mahābhārata* (I, ch. 3, v. 126). Some Jaina texts describe Jaina ascetics as *kṣapaṇakas*. The term is also sometimes applied to Buddhist monks who, of course, are not nude.

KṢAPAṆAKA, one of the nine gems in the court of the legendary king Vikramāditya. Nothing definite is known about him. Keith in his *History of Sanskrit Literature* (p. 76) conjectures that he was a lexicographer. Monier Williams in his *Dictionary* says that Kṣapaṇaka was probably the same as Siddha-sena, a Jaina astronomer.

Kṣatriya, the second of the four classes in which the ancient society was divided. They formed the fighting and ruling class. The Lord caused the Kṣatriyas to proceed from his arms (*Manu-smṛti*, I 31). The *Puruṣa-sūkta* (Ṛgveda, X. 90. 12) says that it was the Rājanya class which proceeded out of the arms of the

primeval *Puruṣa* (Man). Evidently Rājanya and Kṣatriya are identical. The sons of Kārttyavīrya had killed Jamadagni, the father of Paraśurāma. In revenge, Paraśurāma had wiped out the Kṣatriyas from the earth 21 times, (*Mahābhārata*, III, ch 116). Some *Purāṇas* maintain that Kṣatriyas and Vaiśyas do not exist in the Kali Age. See Kamalākara Bhaṭṭa, and Agni-kula.

KṢATTR, a name of Vidura (*Mahābhārata*, III, ch. 5, v. 7)

KṢEMAṆKARA MUNI, author of the Jaina version of the *Siṅhāsana-dvātriṅśikā* (q.v.). He lived in the first half of the 14th century.

KṢEMENDRA (c. 990–c. 1065), the Kashmirian polymath, was a prolific writer. His best known work is the *Bṛhatkathā-maṇjarī* (q. v.). He also wrote *Rāmāyaṇa-maṇjarī* and *Bhārata-maṇjarī*, based on the epics. His works on poetics are *Aucityavicārā-carcā* and *Kavikaṭṭhābharaṇa* which fall into the category of *kaviśikṣā* or the education of the poet. Some of his other works are *Kalā-vilāsa*, *Samaya-matṛkā*, *Nurma mālā*, *Cāru-caryā*, etc.

KṢEMĪŚVARA, author of the dramas called *Caṇḍa-kauśika* and *Naiṣadhānanda*. He lived in c. 10th century.

Kṣetrajña, knower of the *kṣetra* (body), the one who impels this corporeal *ātman* to work. *Bhagavadgītā*, XIII, 1; *Manusmṛti*, XII, 12. See also *jīva*.

KṢĪRA, a scholar in the court of Jayāpāda (8th century), king of Kāśmīra. According to the *Rājatarāṅginī* (IV, 489), Jayāpāda studied grammar with Kṣīra as his teacher. He is probably the same as Kṣīrasvāmin who wrote a commentary on Pāṇini's *Dhātupāṭha* and also a commentary on the *Āmarakośa* known as *Amarakośodghāṭana*.

KṢITIGARBHA, name of a *bodhisattva* ("buddha-to-be"). In China he is known as Ti-t' sang. In Japan, where he is very popular, he is known as Jizo-Bosatsu. Numerous temples and shrines are consecrated to him, and his image carved in stone is often placed by the side of the highways in Japan. He is the saviour

of the oppressed, and looks after the dead, specially dead children.

KṢRAUM, form of a *bijamantra*, symbolizing Narasiṅha.

Kṣurapra Jātaka. This is the 265th story of the *Jātaka*.

Formerly, when Brahmādatta was the king of Vārāṇasī, Bodhisattva was born as a leader of foresters. He had 500 persons under him. He guided and guarded the merchants through the forest. Once, while guiding a caravan, robbers fell on them and all but Bodhisattva fled. He remained and alone drove the robbers off. When the leader of the caravan asked him how he could do this, he said that he had accepted payment for their safety through the forest, and thus was obliged even to lay down his life if necessary for their safety.

KUAN-YIN, a benevolent Chinese deity. Her name means 'one who looks down (*kuan*), and (hears) sounds (*yin*)'. It would seem that the closeness in the meaning of names and the attributes of Kuan-yin and Avalokiteśvara, 'the Lord who looks down (upon the world with compassion)', has led to a rather loose use of the Chinese name for both of them. Hence the peculiar situation in which the Bodhisattva is said to have changed sex, when it is really a case of the use of a local deity name to cover more than one deity.

KUBERA or **KUVERA**, "One whose body is ugly", is the god of riches. He is the son of the sage Viśravā, and is known by his patronymic Vaiśravaṇa also. Brahmā pleased with Kubera's penances made him the god of riches and also the Regent (*dikpāla*) of the north direction. Kubera lived at first at Laṅkā but was deprived of his palace by his step-brother Rāvaṇa. Since then he has lived in the Kailāsa mountain. (*Rāmāyaṇa*, VII, chs. 3 and 11).

Kubera is the god of riches in Jainism and Buddhism also.

Kubera is known in Khmer mythology as Kovero or Peysrap (Vaiśravaṇa). In Japan he is called Kompira or Kubira, and is a popular deity there. Kuvera was a popular deity in Java also. His images are quite common in the temples built by the Buddhists as well as by the followers of Śiva.

KUBHA is the name of a river mentioned in the *R̥gveda* (V, 53.9; X, 75. 6). It is the same as the Kabul river. The Greeks called it Kophen (Arrian, *Alexander*, ch. XXII)

KUBJĀ, a young female servant of Kaṇṣa, said to be deformed in three parts of her body. Kṛṣṇa and Balarāma, while going to Muthurā, saw her on the road carrying unguent to Kaṇṣa. They asked her if she would give them some portion of it, and she gave them as much as they wanted. Kṛṣṇa, pleased with her kindness, made her perfectly straight, and she became a beautiful woman. *Bhāgavata-purāṇa*, X, ch. 42, vv. 1-8

KUBJA VISNUVARDHANA, was the younger brother of the Cālukya king Pulakesin II (c. 610-42). Pulakesin reduced the fortress of Piṣṭapura (Pithāpuram in Godāvāri District), and installed his brother as the king of that country. Kubja Viṣṇuvardhana founded a dynasty known as the Cālukyas of Veṅgi or Eastern Cālukya. The rule of this dynasty lasted upto 1070.

KUCĪ, modern Kuchar, name of a city and country in Turkistan, Central Asia. In the early centuries of the Christian era, Kucī was an important centre of Buddhist learning and propagation of the Buddhist faith. Kucī played a leading part in the interpretation of Indian Buddhism to the Chinese from the fourth century. See also Kumāraj. va.

Kucipuḍī, a religious dance drama. It is named after Kucipuḍī, a village about 30 kilometres from Masulipatam on the estuary of the Krishna. The dance originated in about AD 1500.

Kuddāla Jātaka. This is the 70th story of the *Jātaka*

In former times when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born in a family of vegetable gardeners. His only possession was a *kuddāla* (spade). He was thus called a Kuddāla Paṇḍita. Later he became a recluse, but six times thoughts of his spade drew him back to the world. The seventh time he threw the spade into the river and shouted for joy, winning insight. The king of Vārāṇasī who was coming back after suppressing a rebellion heard his shouts, and on knowing the reason for them, resolved to join Kuddāla as an anchorite.

When the news spread, the people from 12 *yojanas* round accompanied them, and Śakra sent Viśvakarmā to erect monasteries for them in the Himālaya.

Kuhaka Jātaka. This is the 89th story of the *Jātaka*.

In former times when Brahmadaṭṭa was the king of Vārāṇasī, a rogue in the guise of an ascetic lived in a village. A rich man of the village buried some gold coins near the hermitage of the ascetic and told the latter that he was keeping the coins there for the fear of thieves. The rogue removed the coins to another place and told the rich man a few days later that he was leaving the village. He came back a few days later and said that he had come to return a piece of straw which he had inadvertently taken away. The man marvelled at his honesty. Bodhisattva who was passing through the village heard the story and asked the rich man whether he had kept any valuables in the custody of the ascetic. Bodhisattva accompanied the rich man and when they found that the coins were missing, chased the rogue, gave him a thrashing and recovered the coins.

KUHN, Franz Felix Adalbert was born on 9. 11. 1812 in Koenisberg, He was Director of the Kollnische Gymnasium in Berlin. Kuhn was a scholar of Comparative Philology and Science of Religion. He died on 5. 6. 1889 in Berlin. His works include: *Mythological Studien* (2 Vols.), (1886–1912); *Zur ältesten Geschichte der Indogermanischen Volkes*, (1845); etc.

Kuhū, a newmoon mixed with the first day of the bright fortnight. Kuhū is personified and considered a sort of divinity (*Manu-smṛti*, III, 86). See also *anumati*.

KUJULA KADPHISES, same as Kadphises I (q. v.).

Kukku Jātaka. This is the 396th story of the *Jātaka*.

Formerly, when Brahmadaṭṭa was the king of Vārāṇasī, Bodhisattva was his counsellor. The king was not righteous. Bodhisattva employed several parables to instruct him. Like the peak of a roof which falls unless tightly held by the rafters, is a king who must be supported by his subjects who have been won over by his righteousness. As a citron must be eaten

without its peel, so must taxes be gathered without violence. Like the lotus unstained by the water in which it grows, is the virtuous man untainted by the world. Thereafter he was a good king.

Kukkura Jātaka. This is the 22nd story of the *Jātaka*.

In former times when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born as a leader of dogs. Once the king had gone out in a chariot, and returned in the evening. The servants did not put back the leather harness and it was left out the whole night. The harness got wet in the rain, and the pedigree dogs of the king ate it up. In the morning the servants reported to the king that some pariah dogs had eaten the harness. The king was annoyed. He ordered all pariah dogs to be killed. When the slaughter started, some dogs went to Bodhisattva and asked for his help. Bodhisattva managed somehow to enter the court of the king. He went under the throne. The king asked him to come out and then enquired from him what he wanted. Bodhisattva told the king that the pariah dogs were innocent. He proved that the king's pedigree dogs had eaten the harness by giving them some emetic when they vomited out the leather.

Kukkuṭa Jātaka (1). This is the 383rd story of the *Jātaka*.

Formerly, when Brahmadatta was the king of Vārāṇasī, Bodhisattva was born a cock in a forest. A cat lived by eating the cocks by deceiving them. Once she came to Bodhisattva and offered to be his wife, but her efforts failed.

Kukkuṭa Jātaka (2). This is the 448th story of the *Jātaka*.

In former times when Kauśāmbaka was the king of Kauśāmbī, Bodhisattva was born as the leader of a flock of fowls. A falcon who lived near by ate up one by one all the fowls in the flock. Only Bodhisattva remained. He tried to catch Bodhisattva by some engaging speech, but Bodhisattva told him that there could be no friendship between a fowl and a falcon.

KUKKUṬAPĀDA, a hill near Gayā visited by Fa Hien during his travels in India. According to him the Arhat Kaśyapa had attained his *nirvāṇa* on this hill. Kukkuṭapāda is generally

identified with Kurkihar, a hill about 30 kilometres east of Gayā. Kukkuṭapāda is also identified with Gurupā hills about 150 kilometres from Gayā.

Kula, clan or family. The term is used in the Tāntrika literature in the sense of a spiritual lineage from Parama-Śiva to one's own guru. This lineage is equated in *Kulārṇava-tantra*, XVII with *gotra*. *Kaulamārga* or *Kulācāra* is thus a way of *sādhana* (worship) restricted within the spiritual lineage of a particular group of Tāntrika teachers.

Kulaka. When five or more stanzas in a poem form one sentence, it is called a *Kulaka*, (*Sāhitya-darpaṇa*, VI, 314.) For example, vv. 5-9 of the first book of the *Raghuvamśa* form a *Kulaka*.

Kula Parvata, "Family mountains". The seven mountains, Mahendra, Malaya, Sahya, Śuktimāna, Ṛkṣa, Vindhya, and Pāriyātra are called *Kula Parvatas* (*Viṣṇu Purāṇa*, II, ch. 3, v. 3).

KULĀRṆAVA TANTRA, an important Tāntrika work. There is no authoritative text of this work. For instance, a manuscript of this work complete in 12 chapters is found, and this differs substantially from the printed work of the same name containing over 2,000 *śloka*s in 17 chapters.

KULĀŚEKHARA, was one of the Ālvārs. He was a king of Travancore, but renounced the throne to become a devotee. He contributed 103 stanzas, known as *Perumāl Tirumoli*, to the Ālvār literature.

Kulāyaka Jātaka. This is the 31st story of the *Jātaka*.

A long time ago, Bodhisattva was born in a village in the kingdom of Magadha. His name was Magha-kumāra. He spent his time in practising *pañca-śīla*. Along with the other villagers he was also engaged in social service. After his death he was born as Śakra, the king of heaven, in Tridaśālaya. The *Asuras* shared the heaven with the gods at that time. One day they got drunk and were hurled down to the foot of Sumeru. When they found that there were no *pārijāta* flowers there the *Asuras* knew that they were no longer in heaven. They therefore declared war on the gods. Śakra was defeated

and fled in his chariot. The wind raised in the wake of his chariot uprooted the trees and the young of the birds were thrown into the sea. Hearing their cries, Śakra made his driver Mātali, turn the chariot, and go back. The *Asuras* thought that another Śakra was coming with reinforcement, and fled in terror. Three of the wives of Magha-kumāra shared in his good work. They were born as Śakra's hand-maidens, but the fourth, Sujātā, who had taken no part in his activities, received no such honour. She was born as a crane. Śakra once took her to heaven and showed how her co-wives were living. From that time Sujātā also started practising the *śilas*. After another life Sujātā was born as the daughter of the *Asura* king Vipracitta. Her father held a *svayaṃvara* for her to choose her husband. Śakra came to the assembly disguised as an *Asura*; but Sujātā recognized him and chose him. Śakra took her to his heaven and made her the leader of 25 million dancers.

Kulīna, "well born". Certain Brāhmaṇa families of Mithilā and Bengal are said to be *kulīnas*. It is said that the king Ballāla-sena of Bengal selected some families and called them *kulīnas*. These families could remain *kulīnas* for all time, provided they married their daughters to *kulīnas*. If one married one's daughter to a non-*kulīna*, one would lose that status for one's future generations. The system in some modified form was later extended to Kāyasthas and Vaidyas of Bengal. The system led to great abuse among the Brāhmaṇas of Bengal. People were anxious to marry their daughters to pure *kulīnas*. Since their number was not many, each of them could marry a number of girls, and some of them did.

In Mithilā the system is said to have been introduced by king Harisigha. There is no corroboration from contemporary records that Ballāla-sena or Harisigha are responsible for this system.

KULLI, an important pre-Harappan chalcolithic culture and pottery style widespread in south Baluchistan. It is named after a site excavated by Aurel Stein in the Kolwa region. The Kulli people used buff ware with sparing use of red in addition to black paint. Among other artifacts found are clay figurines of women and cattle, steatite vessels, and copper pins and mirrors. They, most probably, cremated the dead

KULLUKA, author of the *Manvartha-muktāvalī*, a famous commentary on the *Manusmṛti*. He was son of Divākara Bhaṭṭa, and was born in Varendrī in Bengal. He wrote his work in Kāśī. He lived, according to Kane, between 1150 and 1300.

Kulmāṣapiṇḍa Jātaka This is the 415th story of the *Jātaka*.

In former times, when Brahmādatta was the king of Vārāṇasī, Bodhisattva was servant to a rich man. One morning he purchased for his meal four cakes made of barley when he met four Pratyeka-buddhas going for alms. He gave them the cakes. After his death he was born as son of the king of Vārāṇasī, and later ascended the throne. He made the daughter of Kośala his chief queen. Remembering his previous life, he composed a song about it. The song became very popular, though no one understood its import. The queen, having been promised a boon, chose to know the meaning of the song. The king summoned the people from 12 *yojanas* round and explained the allusions. The queen, too, revealed how she had been a slave, and had given alms to a *bhikṣu*, in her previous life.

The story is similar to that of the Kulmāṣapiṇḍī Jātaka, the third story of the *Jātakamālā*.

KULOTTUṄGA I, also known as Rājendra II Eastern Cālukya, was the founder of the Cālukya-Cola dynasty. His mother Ammaṅgādevī was the daughter of Rājendra Cola, and his father Rājarāja I Eastern Cālukya was the son of Kundavā, daughter of Rājarāja I Cola. Thus Kulottuṅga I was 75 per cent Cola by blood. He was known for his benevolent administration. He ordered a land survey in 1086. (By a strange coincidence, this was the year of Domesday survey in England.) Kulottuṅga I made another land survey in 1100. He ruled from 1070 to 1120.

KULOTTUṄGA III (1178-1216) was the last great emperor of the Cālukya-Cola dynasty. He fought many battles, particularly against the Pāṇḍyas, and kept the empire and the administrative system intact. After him the Pāṇḍyas attacked and ruined the empire.

KUMĀRA, son of Śiva and Umā, Kālidāsa wrote the story of his birth in his *Kumāra-sāmbhava* (q v.). Kumāra was born to

slay the demon Tāraka who was an enemy of the gods. Kumāra is the principal deity of Kaumāra sect.

KUMĀRADĀSA, also known as Kumārabhaṭṭa or Bhaṭṭakumāra, was the author of *Jānaki-haraṇa*. His period is not definitely known, but by the 10th century his fame was widespread. A late Sinhalese tradition of doubtful value identifies him with a king of Sri Lanka named Kumāradhātusena or Kumāradāsa (c. AD 517-26).

KUMĀRAGUPTA I (c. 415-455), was the son and successor of Candragupta II. The Gupta empire had then reached its zenith. No specific military campaign by him is known, but there is no doubt that he kept the vast empire he had inherited from his father intact. The empire was on the whole peaceful and prosperous. Towards the end of his reign a powerful enemy invaded the empire. It is believed that the invaders were a tribe whose name was probably Puṣyamitra. The armies of the empire met with serious reverses, in the beginning; but finally the crown prince Skandagupta could inflict a crushing defeat on the enemy.

KUMĀRAGUPTA II, a Gupta Emperor who is known only from an inscription dated AD 474, i. e., less than seven years after the death of Skandagupta. He might have been a son of the latter.

KUMĀRAJĪVA, a famous Buddhist monk. His father Kumārāyaṇa was an Indian. His mother was a princess of Kucī. Her name was Jīvā. Kumārajīva was born in Kucī. He came to Kashmir at the age of nine for his education. After studying Buddhism he went back to Kucī. In AD 383 a Chinese army invaded Kucī. Kumārajīva, whose name was already known in China, was taken prisoner to China. For a few years he was with the local Governor. In 401 under instructions from the Emperor he was taken to the capital. He was in China till his death in 413. He translated about 106 Buddhist texts into Chinese. Because of his deep knowledge of Buddhist philosophy, his work started a new epoch in the transmission of Buddhism to China.

KUMĀRALĀTA, a junior contemporary of A'vagoṣa, and author of *Ka'panāmaṇḍitikā* (q. v.).

KUMĀRAPĀLA (1144-1174), successor of Jayasiṅha Siddharāja as ruler of Gujarat. Kumārapāla, who also belonged to the Caulukya family, and was distantly related to Jayasiṅha, was selected by the ministers as the ruler of Gujarat after the latter's death. He was 50 years old at that time. Kumārapāla consolidated his kingdom, and conquered some neighbouring countries, but his achievements have been greatly exaggerated by a number of Jaina panegyrists. Hemacandra, the polymath, was a friend of Kumārapāla. Kumārapāla loved Jainism, but perhaps never joined the sect. He remained a devotee of Śiva, and his guardian deity was Somanātha.

KUMĀRAPĀLA-CARITA, a biography of king Kumārapāla by Hemacandra. It is also called *Dvyāśraya-kāvya*, either because it is written both in Sanskrit and Prakrit, or because the work, besides being a history, also serves the purpose of illustrating the rules of grammar.

KUMARA-SAMBHAVA, "The birth of Kumāra (destroyer of the demon Tāraka)", an epic poem by Kālidāsa. The work is in 17 cantos, but sometimes the later 10 cantos are attributed to some other poet. The story begins with the birth of Umā, the daughter of Himālaya. She grows into a beautiful girl. She loves the divine ascetic Śiva, but cannot win him by her love and beauty. Her attempt leads only to the death of Kāma the god of love through the anger of Śiva. Umā then wins Śiva by her renunciation and penance.

KUMĀRILA, and his disciple Prabhākara, made the systematic elaboration of the Mīmāṃsā philosophy. Kumārila's work is a commentary on the *Śābara-bhāṣya*. The commentary is in three parts, known respectively as *Śloka-vārttika*, *Tantra-vārttika*, and *Tuṣṭikā*. Kumārila is traditionally believed to be senior contemporary of Śaṅkarācārya (8th century).

Kumbha Jātaka. This is the 512th story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī, Sura, a forester, had accidentally discovered the method of producing strong drinks. He got friendly with an ascetic named Varuṇa. They used to enjoy the drink together. That is why the drink is called *surā* or *vāruṇī*. The friends carried

the drink in hollowed bamboo to the town. The king liked the drink. In a short time the people of the town learned to make the drink. They liked it so much that they remained drunk all the time and the town became desolate. In no time the practice spread to Vārāṇasī which had the same fate. The two friends then went to Śrāvastī. The king there also liked the drink and made arrangements to produce it in large quantities. Bodhisattva who was Śakra at that time saw that the whole of the Jambudvīpa was heading to destruction. He appeared before the king and by his exposition of the evils of drink induced the king of Śrāvastī to abstain from its use.

Kumbhaka, stopping the breath by shutting the mouth and closing the nostrils with the fingers of the right hand, a part of *prāṇāyama* in the *aṣṭāṅga-yoga* (q v.). In *prāṇāyāma* which is a breathing exercise, air is first drawn in through the left nostril. This is called *pūraka*. Breath is then held inside for some time by *kumbhaka*, and then blown out. This last is called *recaka*. (Pātañjala-darśana, 86, in *Sarva-darśana-saṅgraha*.)

Kumbhakāra Jātaka. This is the 408th story of the *Jātaka*.

In former times, when Brahmādatta was the king of Vārāṇasī, Bodhisattva was a potter in a village nearby. One day four *Pratyeka-buddhas* came to his house for alms. Earlier all of them were kings of different countries. Bodhisattva welcomed them and asked them the stories of their renunciation. Having heard them, both he and his wife wished to leave the world. She left the house on some pretext, and did not come back. Bodhisattva looked after their son and daughter, and when he found that they were old enough, he too became an ascetic. Once he met his wife, but he refused to have anything to do with her.

KUMBHAKARṆA, brother of Rāvaṇa. His appearance was fearful. He had practised severe penances. When Brahmā came to bestow a boon on him, the gods deluded him and made him to say that he wanted to sleep for ever. Later when he realized what he had asked, Brahmā on his request said that he would wake up for a day every six months, (*Rāmāyaṇa*, VII, ch. 10 and VI, ch. 64). Rāvaṇa woke him up to fight with Rāma. After a fierce battle Rāma killed him (*Ibid.* VI, ch. 67).

KUMBHAKONAM, in Tamil Nadu contains a large number of temples. The most famous of these is the Nāgeśvara temple. It is so constructed that on three days in the year the sun's rays penetrate through the openings in the *gopuram* and fall on the idol. This is interpreted as an act of worship by the sun. The temple is full of sculptures, all of them characteristic of the elegance of the earliest phase of the Cola art. Some of them depict Ardhanārīśvara, Brahmā, Bhikṣāṭana, Durgā, Dakṣiṇāmūrti, etc. The temple of Kumbheśvara after which the town takes its name is a large and imposing one. One of the shrines in the town is dedicated to Brahmā, a deity who has very few temples in his honour.

Kumbha-melā is the greatest religious fair of the country. The fair is held in rotation every three years in Hardwār on the Gaṅgā, Ujjain on the Śīprā, Nāsik on the Godāvari, and Allahabad on the confluence of the Gaṅgā and Yamunā. The largest gathering is generally in the fair at Allahabad.

References to this fair in the ancient period are few.

Kumbhīra Jātaka. This is the 224th story of the *Jātaka*.

The story evidently is same or another version of the Vānarendra Jātaka (57).

KUṆĀLA was the son of Aśoka. According to the *Vāyu purāṇa* (99. 334) and some other *Purāṇas* he was Aśoka's successor. The Northern Buddhist sources (*Divyāvadāna*, XXIX; Tārānātha's *History of Buddhism*; etc.) confirm this. According to Jaina sources Aśoka's successor in Ujjayinī was Samprati who was the son of Kuṇāla. This was because Kuṇāla was blind (Hemacandra, *Parīśiṣṭa-parvan*, IX, 14-54). Perhaps, the Empire was divided, and Samprati succeeded to the western part. There are several versions as to how Kuṇāla lost his eyes, but in Buddhist versions Kuṇāla is said to have later regained his sight. See Kuṇāla Avadāna.

Kuṇāla Avadāna. This is the 59th story of the *Avadāna-kalpalatā*.

Aśoka's son Kuṇāla had peculiarly graceful eyes. Tiṣyarakṣā one of his many step-mothers, became enamoured of him. Kuṇāla who was true to his wife Kāñcanamālā rejected her with scorn. In her fury Tiṣyarakṣā determined to destroy his

eyes, the cause of her shame. Kuṇāla was once sent to quell a rebellion in Takṣaṣilā. Aśoka fell ill at that time, and but for Tiṣyarakṣā's care would have died. As a reward she was allowed to reign supreme for seven days. She sent orders to the Governor of Takṣaṣilā to destroy the eyes of Kuṇāla. The letter fell into the hands of Kuṇāla who honouring the command of the reigning empress caused his own eyes to be destroyed. Kāncanamālā brought him to the capital. Aśoka and all the people were sad; but because Kuṇāla truly did not bear any grudge against his step-mother he got back his eyes, and they were even more charming than before.

Kuṇāla Jātaka. This is the 536th story of the *Jātaka*.

Kuṇāla in this *Jātaka* was a bird. He had 3,500 wives. They served Kuṇāla as slaves, but Kuṇāla had only rude words for them. Another bird, Pūrṇamukha, once asked Kuṇāla why he behaved in such manner with his wives. Kuṇāla told him that the female of the species should never be trusted. He then related to Pūrṇamukha several instances of fickleness of women. Among these he gives the cases of Piṅgiyānī (see *Culla-kuṇāla Jātaka*), Kākavati (see *Kākavati Jātaka*), etc.

The *Kuṇāla Jātaka* was related in order to destroy the discontent that rose in the hearts of the Śākyan youths, kinsmen of the Buddha, who, having entered the Order, were troubled by the thought of the wives they had left behind.

KUṆḌAGRĀMA, also called Kuṇḍapura was the place where Mahāvira, the 24th *tīrthaṅkara* of the Jainas, was born (*Kalpa-sūtra*, II, 29; IV, 66).

Mahāvira was called a native of Vaiśālī in *Sūtrakṛtāṅga* (I, 2, 3, 22). From this it has been conjectured that Kuṇḍagrāma was a suburb of Vaiśālī.

Kuṇḍakakukṣi-saindhava Jātaka. This is the 254th story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as a merchant in northern India. A horse merchant was lodging in the house of a poor old woman. During his stay his thoroughbred mare foaled. He gave the foal to the woman as part payment of her charges. She brought up the foal as if he were her own child. Some time later, Bodhi-

sattva was passing the same way. He discovered the thoroughbred's presence by the behaviour of his own horses. The woman sold the foal to him for a high price and on condition that he should be provided with all manner of luxuries. Bodhisattva exhibited the marvellous powers of the foal to the king. The king installed him as his state horse, and thereafter the lordship of all India passed into the king's hands.

Kuṇḍaka-pūpa Jātaka. This is the 109th story of the *Jātaka*.

In former times when Brahmadata was the king of Vārāṇasī, Bodhisattva was a tree-god in a castor oil tree. People used to worship it by offering it flowers and sweets. Once a poor man prepared some cakes out of husk powder and went to worship the tree. Then he felt that the god of the tree would never accept such poor offering. As he turned away, the tree god appeared before him, took the offering and revealed to the man that heaps of treasure lay buried under the tree. The man informed the king, and the king in return, appointed him the royal treasurer.

KUNDAKUNDA, the most important *ācārya* of the Digambara Jainas, belonged to the early centuries of the Christian era. He was the head of the Mūla Saṅgha or the main branch of the Digambara Church. He was a prolific writer, and as many as 84 works are ascribed to him. Some of these works are *Pravacanasāra*, *Samayasāra*, *Niyamasāra*, etc.

Kuṇḍalinī, the feminine serpent energy. It resides in *Mūlādhāra-cakra* which is the space between the anus and the root of the penis. The space is occupied by *svayambhu liṅga*. Kuṇḍalinī, like a serpent, encircles this *liṅga* and is asleep. The *yogī* attempts to awaken this serpent and make it pass through the other *cakras* (q. v.) until she reaches *Sahasrāra cakra*, and joins Śiva. This is, according to *Tantra*, the goal of all worship.

KUNDAMĀLĀ, generally attributed to Viranāga, is a play in six acts. Its theme is the later part of the story of Rāma after his coronation.

KUṆḌINAPURA, the capital of Vidarbha (*Mahābhārata*, III, ch. 73).

Kunhan Raja, C.

340

KUNHAN RAJA, C. was born on 18. 9. 1895 in Chittenjore village in Malabar. He was educated at the Madras, Oxford, Heidelberg and Marburg Universities. He was Professor of Sanskrit at the Madras University from 1927 to 1950. He edited *Rigvedabhāṣyas*, *Prākṛitāprakāśa*, *Uṣāniruddha*, etc. He translated and collated *Brahmasūtra-bhāṣya* and *Bhāmatti-Chatuśśruti*. etc., and contributed numerous research papers in learned journals.

KUṆIKA. In the Jaina texts Ajātaśatru is called Kuṇika. See Ajātaśatru (2).

KUṆINDA, name of a tribe who lived between the upper courses of the Beas and the Yamunā, along the foot of the Siwalik hills. Their coins have been found in this area. The tribe is mentioned in the *Bṛhat-saṃhitā* (14. 30), and perhaps are the same as the Kulindas mentioned in the *Mahābhārata* (II, ch. 26). One Amoghabhūti was their king in the later half of the first century. They were perhaps thereafter subdued by the Śakas. Their coins re-appear in the 3rd century.

KUNTAKA, who belonged to the later half of the 10th century was the author of the *Vakroktijivita*. He was a critic of the *Dhvani* theory, for he said that *Dhvani* could not have an independent existence as the soul of poetry. His contention was that *Vakrokti*, speech that charms by the skill of the poet, was the soul of poetry. See also *Vakrokti-sampradāya*.

KUNTALA, the North Kanara district. Its capital was Vaijayanti or Banavāsī. The Sātavāhanas, Pallavas, Kadambas, and other dynasties have ruled over this country in different periods.

Kuṇṭani Jātaka. This is the 343rd story of the *Jātaka*.

In former times, Bodhisattva was the king of Vārāṇasī. He had a heron for carrying messages. One day, while she was away, the boys of the palace killed her young ones. In revenge she persuaded a tiger to eat the boys. Before leaving the palace, she told the king what she had done. The king wanted her to stay, but she said that there could be no friendship between the wrongdoer and the wronged one. She then flew away to the Himālaya.

Kuntāpa Sūktas. Certain *sūktas* (hymns) of the 20th book of the *Atharva Veda* are known as *Kuntāpa Sūktas*. According to the commentator Sāyana, only the 127th and the 128th *sūktas* may be so called; but in the manuscripts of the *Atharva Veda* the ten *sūktas* from the 127th to the 136th are mentioned as *Kuntāpa Sūktas*.

The *sūktas* appear to be of secular character. In fact, they are mainly riddles, folk songs, etc., sometimes bordering on the obscene. The *pada-pāṭha* of these *sūktas* have not been discovered yet. Perhaps they do not exist.

The meaning of the term *Kuntāpa* is not known.

KUNTĪ was the daughter of the Yādava prince Śūra and named Prthā. Śūra gave her to his childless cousin Kuntibhoja who brought her up. She was thus called Kunti. In her maidenhood she showed respectful devotion to the sage Durvāsa, and acquired from him a charm by means of which she could have a son by any god she liked to invoke. To test the charm she invoked Sūrya by whom she got Karna (q.v.). Kunti was married to Pāṇḍu. He was prevented by a curse from having progeny. He asked his wife to use her charm. She invoked Dharma, Vāyu and Indra and had from them Yudhiṣṭhira, Bhīma and Arjuna respectively. *Mahābhārata*, Ādi P, Chs. 111, 123.

KUNTIBHOJA, a king. He was the adoptive father of Kuntī.

KUPPUSWAMI SASTRI was born on 15.12.1880 in Ganapati Agraharan in the Tanjore District. He obtained his M.A. degree in Sanskrit in 1905. From 1906 to 1914 he was Principal of Sanskrit Colleges first at Mylapore and then at Tiruvadi. From 1914 to 1935 he was Professor of Sanskrit and Comparative Philology at the Presidency College, and Curator, Government Oriental Manuscript Library at Madras. He has written many articles and edited several texts. His work *A Primer of Indian Logic* was published in 1932.

KUPPUSWAMI SASTRI RESEARCH INSTITUTE, Sanskrit College, Madras-4 was inaugurated on 22. 4. 1945 for the promotion of Indological Studies. The publication of its *Journal*

of *Oriental Research* was started in 1927. It has published a number of books in Sanskrit, Tamil and English.

KURAL, a didactic poem by Tiruvalluvar. It has been described as one of the cornerstones of Tamil literature. The poem is made of 133 sections of ten couplets each. The couplets are poetic aphorisms on virtue, wealth, love, morals, prosperity, happiness, etc. Some examples are:

“When a man is blessed with a good wife, he wants nothing in this world; when he is not so blessed, he lacks everything.”

“Wounds inflicted by fire may be cured; those caused by a biting tongue can never be cured.”

The *Kural* was approved by the third *Śaṅgam*.

Kuraṅgamṛga Jātaka (1). This is the 21st story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as a *kuraṅga* deer. Once he went to eat some wild fruits. A hunter who used to live by selling deer meat was hiding near a fruit tree. When Bodhisattva came near the tree the hunter threw some fruits to attract him. Bodhisattva knew at once that a hunter was hiding near by. He left the place.

Devadatta was the hunter at that time.

Kuraṅgamṛga Jātaka (2). This is the 206th story of the *Jātaka*.

In former times, when Brahmadata was the king of Vārāṇasī, Bodhisattva was born as *kuraṅga* deer. He had two friends, a crane and a tortoise. One night the deer was caught in a hunter's noose. The tortoise set about biting through the cords of the noose while the crane, uttering cries of ill omen, kept the hunter in his house. The deer escaped, but the tortoise exhausted by his labours, was caught by the hunter. The deer there-upon enticed the hunter into the forest and, eluding him, released the tortoise.

KURKIHAR, a place near Bodh-gayā, was an important centre of art in the ninth and tenth centuries. The main production here was of bronze (alloy of eight metals) statues made by the 'lost wax' process. The statues represented the various divinities of later Buddhism. They were small, mainly meant for

private worship. They were exported to many places including countries of South East Asia.

KŪRMA, "tortoise", the name of the second *avatāra* of Viṣṇu. Viṣṇu in this form held up the earth at the beginning of *Kalpa*, and also made the pivot at the time of the *Amṛta-manthana* (*Bhāgavata-purāṇa*, II, 7. 13).

Kūrma-mudrā, "tortoise-handpose", the pose of the hand in which flowers are held during the worship.

KŪRMA PURĀṆA or **KAURMA PURĀṆA** is 15th in the *Viṣṇu-purāṇa* (III, ch. 6) list of *Purāṇas*. It is so named because it was revealed to one Indra-dyumna by Viṣṇu in his incarnation as a *kūrma* ("tortoise").

Throughout the work it is said that Śiva is the Highest Being, but it is emphasized over and over again that in reality Brahṁā, Viṣṇu, and Śiva are one.

The *Kūrma-purāṇa* treats also all the five themes, the Creation, the genealogies, etc. of a *Purāṇa*.

Kūrmāsana, "tortoise seat", a posture (*āsana*) in which the legs are crossed so as to make the heels come under the buttocks.

Kurram, or **Nāḍu**, sometimes Sanskritized to Rāṣṭra, a unit of local administration under the Pāṇḍyas of South India. It was formed by a number of villages, and administered by the village assemblies (*sabhā* or *ur*).

KURU (1), name of a country. It is one of the 16 *Mahājanapadas* (Great countries) of Pali literature. In the *Jātaka*, e.g., in the *Sambhava Jātaka* (515), the capital of Kuru was Indraprastha, and the name of the king was Dhanañjaya Kauravya. In the *Mahābhārata*, the country is called Kuru-jāṅgala (q. v.).

KURU (2), name of a king who ruled over the country about Delhi. He was son of Saṃvarana and Tapatī, (*Mahābhārata*, I, ch. 173). He was ancestor of Dhṛtarāṣṭra and Pāṇḍu, but the patronymic Kaurava is generally applied to the sons of the former. The descendants of Tapatī are also known as the Tāpatya (*Ibid.*)

Kurudharma Jātaka. This is the 276th story of the *Jātaka*.

In former times Bodhisattva was born as the son of Dhanañjaya, king of Kurus whose capital was at Indraprastha. He observed the *Kurudharma*, that is to say *pañcaśīla*, and the queen-mother, his queen, his younger brother, the priest, the surveyor, his charioteer, the treasurer, the keeper of the royal granaries, the gate-keeper and the courtesan of the city also did the same. The country thus became prosperous and happy. In the Kalinga country there was drought and consequent scarcity of food. The king, acting on the advice of his ministers, sent Brāhmaṇas to beg from Bodhisattva the loan of his state elephant, who was reported to bring rain. The elephant came but no rain fell. It was then decided that the prosperity of the Kurus was due to the *Kurudharma* observed by the king and others. Messengers were sent to find out what these Kurudharmas were. It was found that from the king down to the courtesan everyone had kept them, but each regretted what he or she considered a violation of the *dharma*. The incidents of these violations related by each to the messengers, only served to emphasize how scrupulously they had conducted themselves. The Kalinga king practised the *Kurudharma* and rain fell in his kingdom.

KURA-JĀṄGALA, name of a country. Kuru the ancestor of the Kauravas and the Pāṇḍavas, had performed penances there. The country was thereafter called Kurukṣetra (*Mahābhārata*, I, ch. 94, v. 40). The capital of this country was Hastināpura (*Ibid.*, ch. 126).

KURUKSETRA, is the region bounded on the north by the Sarasvatī and on the south by the Dṛśadvatī (*Mahābhārata*, Vana P., Ch. 83). The battle of Mahābhārata was fought in Kurukṣetra.

Formerly the land was called Syamantapañcaka. King Kuru ploughed it as a field. Since then it has been called Kurukṣetra (*Mahābhārata*, Śalya P., Ch. 54).

KURUKULLĀ, name of a Mahāyāna goddess. She is regarded as the Śakti of Amitābha. Kurukullā confers success in the Tāntrika rite of *vaśīkaraṇa*, i. e., the rite of enchanting men, women, ministers, and even kings. Images of Kurukullā are

found in Tibet and China, and she is very popular in these countries.

KURUNTOKAI, a collection of 401 (Tamil) love-poems of four to eight lines each, compiled by Pūrikko. They form a part of the *Eṭṭuttokai* or the Eight Anthologies, of the Śaṅgam literature.

Kuśa, a sacred grass (*Poa cynosoroides* Retz.), used in religious and other ceremonies. *Manusmṛti* (XI, 149) prescribes that those who have touched liquor, or have drunk water left by a Śūdra, shall, as penance, drink for three days water in which *kuśa*-grass has been boiled. Mats made of this grass were used for sleeping by those who were practising austerities (*Raghu-vaṇśa*, I, 95).

KUŚA (1), a pious king. He had four sons, each of whom founded a city. Kuśāmba founded Kauśāmbi; Kuśanābha founded Mahodaya, that is Kanauj; Amurtarajā founded Dharmāraṇya, a place in the Gayā District; and Vasu founded Girivraja. *Rāmāyaṇa*, I, ch. 32.

KUŚA (2), one of the twin sons of Rāma and Sitā. The name of the other was Lava. They were born in the hermitage of Vālmiki. Rāma had banished Sitā who was pregnant to this place. Rāma saw his sons for the first time when they sang in his court his own life story, the *Rāmāyaṇa*, composed by Vālmiki (*Rāmāyaṇa*, I, ch. 4; VII, chs. 93-94). At the time of his death Rāma made Kuśa the king of Kośala, and Lava the king of Uttara Kośala. Their capitals were Kuśāvati on the Vindhya, and Śrāvastī respectively (*Ibid.* VII, chs. 107-108).

KUŚADHVAJA, king of Sāṅkāśyā, and brother of Janaka. His two daughters Māṇḍavī and Śrutakīrti were married to Bharata and Śatrughna (*Rāmāyaṇa*, I, chs. 71-72).

KUŚADVĪPA, name of the fourth *dvīpa* (q. v.) or continent according to the *Viṣṇu-Purāṇa* (II, 2). The *Mahābhārata* which reckons Kuśadvīpa as the third continent gives details of its geography and inhabitants (Bhīṣma P. ch. 12). Men and gods who live in this continent are long living and happy. Robbers and criminals are not found in Kuśadvīpa.

Kuśa Jātaka. This is the 531st story of the *Jātaka*.

In former times Ikṣvāku ruled over the Malla kingdom from his capital Kuśāvati. He had no son. On the advise of his people he sent out his numerous wives to the town to live for a week so that at least one of them would conceive; but none of them did. He then sent out his chief queen, but Śakra protected that chaste lady, and by his miracle Bodhisattva was born as her son. He was named Kuśa. Kuśa was wise but ugly in looks. He was married to Prabhāvatī, daughter of the Madra king. She was a beautiful girl. As soon as she discovered that her husband was ugly she returned to her parents' home. Kuśa followed her there, and under a variety of disguises, including that of a cook, tried to win her affection: but he failed. Śakra then intervened. He sent letters purporting to come from the Madra king, to seven kings offering Prabhāvatī to each of them. They arrived simultaneously and threatened to destroy the city. The Madra king decided to cut Prabhāvatī into seven pieces. She was saved from immediate death by the despised husband. At his appearance the kings fled. Kuśa returned home with his wife. Śakra gave him Virocana, a gem, which made him as good looking as his wife.

KUŚĀMBA, son of Kuśa. He founded the city of Kauśāmbi (*Rāmāyaṇa*, I, ch. 32).

KUŚĀṆA, a section of the Central Asian nomads, called Yue-chi in the Chinese chronicles, who settled down in northern Afghanistan. In the early centuries of the Christian era they entered India and conquered large parts of northern India. Some of the important Kuśāṇa kings in India were Kadphises, Kaniṣka, Huviṣka, Vāsudeva, etc.

KUŚANĀBHA, name of a king. He was the son of Kuśa. Kuśanābha had married Ghṛtācī by whom he had 100 daughters. Vāyu wished these girls to accompany him to the sky. They refused, and in his rage Vāyu cursed them to be deformed. Kuśanābha married his 100 daughters to Brahmadatta king of Kāmpilya. They recovered their natural shape and beauty as soon as they were touched by Brahmadatta (*Rāmāyaṇa*, I, chs. 32 and 33).

Kuśanāli Jātaka. This is the 121st story of the *Jātaka*.

In former times, when Brahmadaṭṭa was the king of Vārāṇasī, Bodhisattva was born as a god of a clump of *kuśa*-grass. The king's palace stood on one pillar. The pillar had become old. The carpenters were, therefore, looking for a tree with a straight and healthy trunk. They selected a *ruci*-tree in the garden, and decided to cut it the next day. The god of the *ruci*-tree started crying when he learnt his fate; but Bodhisattva assumed the shape of a chameleon, and covered the tree in such a way that it looked diseased. The carpenters rejected it when they saw it the next day.

The Buddha related the story to show how each, according to his strength, could help a friend in need.

KUŚASTHALĪ, was built by Raivata, and was the capital of his kingdom called Ānarta. In later ages Dvārakā was built on the abandoned site of Kuśasthalī, *Viṣṇu purāṇa*, IV, ch. 1.

KUŚĀVATĪ, near the Vindhya was the capital of (Dakṣiṇa) Kośala where Kuśa son of Rāma began to rule; *Rāmāyaṇa*, VII, ch. 108.

Kuśāvati was also another name of Kuśinagara (Kuśa Jātaka)

KUŚIKA, name of a king. In the *Rāmāyaṇa* (I, ch. 21) Viśvāmitra is described as the son of Kuśika. In chapter 33 of the same book of the *Rāmāyaṇa*, however, Viśvāmitra says that he is son of Gādhi who was son of Kuśanābha,

KUŚINAGARA, (Pali : Kusinārā), modern Kasiā (q. v.) was the place of the Buddha's decease. It is one of the four places of pilgrimage for the Buddhists. The other three are Kapilavastu, Bodhgayā (or Buddha Gayā), and Rṣipatana. Several *stūpas* and monasteries were erected here in different periods, but when Hiuen Tsang visited it in the 7th century, most of them were in ruins.

KUSUMĀÑJALI, also called *Nyāya-kusumāñjali* is a work by Udayana. It comprises 72 *kārikās* (memorial verses) together with the author's commentary thereon. The existence of soul is established from the *Nyāya* point of view, in this work.

KUSUMAPURA, "The city of flowers", Pāṭaliputra or Patna.

KUSAMĀYUDHA, a name of Kāma, as the bearer of the *āyudha* (bow) of *kusuma* (flower).

Kūṭavaṇija Jātaka (1). This is the 98th story of the *Jātaka*.

In former times, when Brahmadaṭṭa was the king of Vārāṇasī, Bodhisattva was born as a trader. His name was Paṇḍita ("Learned"). He entered into partnership with a trader named Atipaṇḍita ("Exceedingly Learned"). When the time came for dividing the profits, the latter claimed a larger share on the basis of his name. To settle the dispute he hid his father in a hollow tree, and feigning to consult the god of the tree, referred the matter to the tree. Bodhisattva suspecting the ruse, lighted a fire at the foot of the tree and exposed the cheat.

Kūṭavaṇija Jātaka (2). This is the 218th story of the *Jātaka*.

In former times when Brahmadaṭṭa was the king of Vārāṇasī, Bodhisattva was appointed a Judge. A trader from a village had deposited 500 ploughshares with his friend, a trader in the town. When he came to claim them, he was told that they had been eaten away by mice. He was also shown the dung the mice had left behind. Some time later the villager took his friend's son to bathe, hid him in a house, and reported to the townsman that the boy had been carried away by a hawk. When he was taken before Bodhisattva, he protested that in a place where mice ate ploughshares a hawk could easily carry off a boy. Bodhisattva settled the dispute.

Kuṭīcaka, the first of the four classes in which the *Mahābhārata* (XIII, 141. 89) divides the ascetics. A *Kuṭīcaka* ascetic wears the top-knot and the sacred thread, has the three staffs, carries a water jar and stays in the same hut. He depends on his friends for food, but may resort to begging. See *Bahūdaka*.

Kuṭidūṣaka Jātaka. This is the 321st story of the *Jātaka*.

In former times, when Brahmadaṭṭa was the king of Vārāṇasī, Bodhisattva was born as a *śṛṅgila*-bird. His nest was well built and remained dry even during rains. One day he saw a monkey shivering in the rain. He told the monkey that he was of fickle nature and had no wisdom. Otherwise he also

could have built a house. The monkey got annoyed at this lecturing and destroyed the nest.

KUTSA, name of a *kavi* ("sage") mentioned several times in the Rgveda. Indra killed Suṣṇa a demon, to save Kutsa (Rgveda, IV, 16. 12).

KUṬṬANĪMATA, "Counsel of a bawd", a work by Dāmodaragupta. An old prostitute advises a young one the manner of attracting and holding on to rich young men until they are reduced to poverty and then throwing them out. She illustrates it by stories of courtesans of the past who have successfully done this.

KUVALĀŚVA, a king of Ayodhyā in the dynasty of Ikṣvāku. He with his 21,000 sons attacked the demon Dhundhu, and killed him; but all his sons except three perished by the fiery breath of the demon *Mahābhārata*, III, ch. 203.

KUVALAYĀNANDA, an elementary treatise on *alaṅkāras* by Appaya D. kṣīta. The author adds 24 more *alaṅkāras* to the 100 given in the *Candrāloka* (q. v.).

KUVALAYĀPĪḌA, a demon in the form of an elephant. Kaṇsa had posted him at the gate of the wrestling ground to trample the boys Kṛṣṇa and Balarāma to death. The attempt failed and the elephant was killed by Kṛṣṇa. *Bhāgavata-purāṇa*, X, ch. 43.

91906



Recommended By S. J. Jaganmohan

GURUKUL KANGRI LIBRARY	
Accession No.	<u>11-10-88</u>
Class of	
Author	<u>11/11/89</u>
Tag etc	
Checked	<u>12/11/89</u>
Any Other	<u>31/10/89</u>

F 3

240
Bhar
13/11/89



COMPILED

DICTIONARY OF INDOLOGY

Ashim Kumar Roy and N.N. Gidwani

It is for the first time that a Dictionary of Indology has been compiled which endeavours to deal with all aspects of the subject.

The field of Indology has been well served by a number of dictionaries. The contributions of scholars like Garrett, Dowson, Stutleys, Vettam Mani, Humphreys, Malalasekara, Eitel, Liebert, Acharya Kane, Dey, Banerji, Bhattacharya and many others are worthy of praise. All of them however, have produced excellent reference works but only in particular branches of Indology. The present dictionary is unique in the sense that it aims to cover the entire field.

Terms and topics from administration, ancient geography, archaeology, architecture, astronomy, epigraphy, ethnography, fine arts, grammar, history, iconography, law, linguistics, literature, mathematics, medicine, mythology, palaeography, philosophy, poetics and prosody religion, science and technology, sociology etc. are all suitably dealt with. The geographical spread of the dictionary covers South Asia (India, Pakistan, Bangla Desh, Sri Lanka and Nepal) and also Afghanistan, Central Asia, Thailand, Viet Nam, Malaysia, Indonesia, China, Japan and Korea, in so far as they are beneficent receivers of Indian thought and civilization.

The Dictionary deals with more than 5000 terms and topics. There are 547 summaries of the Buddhist Jataka tales. Information is provided for more than 200 Indologists of repute and also of learned societies which have enriched the field of Indology. Thus the present dictionary constitutes an 'all-in-one' library of essential information duly distilled in such a manner as to be of use to every one who may have interest in Indology at any level.

The work is in four volumes.

OXFORD & IBH PUBLISHING CO.
 NEW DELHI BOMBAY CALCUTTA